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THE CROZER QUARTERLY

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THE CROZER QUARTERLY

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EDITORIAL NOTES

IS THE CONCEPT KINGDOM OF GOD RELEVANT IN A DEMOCRACY?

IN the October issue of THE CROZER QUARTERLY, the Editor illustrated how the concept of revelation is still relevant in the language of religion, even though its user has abandoned traditional metaphysical dualism. He faced the practical question, What must be done with old concepts that seem no longer valid? Shall we discard them? Or, shall we put new meaning into them? To discard is to make historical continuity impossible. To put new meaning into words or phrases is an art possessed by few, but it is the condition of permanence in experience. The logos-doctrine of early Christianity is a classic example.

In 1882, I read *The Republic of God, an Institute of Theology,* by Elisha Mulford, the title of which indicates the problem that confronted a theologian who lived in a Republic, and had to interpret to his fellow citizens the monarchical concepts of traditional Christianity. The book was worth writing, and received wide commendation. "The Republic of God" did not banish the "kingdom of God" from religious nomenclature.

To discard or to interpret? In answer, are the words of Jesus pertinent? "And no man puts new wine into old wine-skins: else new wine will burst the skin, and the wine perishes, and the skins: but they put new wine into fresh wine-skins." While this illustration was apt on that immediate occasion, it was inapplicable for the solution of his total problem. For he was a mediator between the past and present. He had the old skins of language, of symbols, of concepts. He had the old wine of permanent values in words and phrases. He had some new wine pressed from his own experiences and reflections. His problem as mediator of old values to his generation and transmitter of new values to subsequent generations was to manipulate old skins so that both old and new wine might be preserved. This is always the teacher's problem. The crucial problem to Jesus was the concept, the kingdom of God—the reign of Jehovah. The history of this concept is the most thrilling in the annals of the race. The hope of a Hebrew clan has become the hope of humanity. The rule of a tribal deity has expanded to the rule of One over the whole earth. Jesus and his contemporaries found the phrase, "kingdom of God," in their sacred literature; they used it in liturgy of

temple and synagogue; they heard it discussed in rabbinic schools; it was imbedded deeply in the heart of every Jewish patriot. It suggested imperishable values. He could not discard it. Nor could he accept the meaning it conveyed to any of his contemporaries. He knew what John the Baptist meant by it. He knew what the Zealots thought. He knew what his most intimate followers hoped. He was aware of various shades of popular expectation. No wonder he asked, as if in perplexity, "Unto what is the kingdom of heaven like?" He could not sanction their political aspirations, nor their social desires. Political and social suggestions of the accepted terms must be discarded, but its theism retained. The word for kingdom, both in Aramaic and in Greek, could still be used, but the idea of rule or reign emphasized, rather than the kingly quality of the rule. It need not be a monarchy. But it must be God's rule, if one believes in God. Jesus did. If eventually human society should become voluntarily socialistic or communistic in theory and practice, God could still be worshiped as One over all, in all and through all. The followers of Jesus will.

Jesus' parable teaching was intended to reveal, not to conceal; to explain, not to obscure. In order to retain the idea of rule as efficient power, he abandoned political and social analogies, and substituted the efficient power of germination, growth and fruitage. "Whereunto shall I liken the kingdom of God?" It is like a farmer sowing seed, like seed growing silently, gradually, productively; like a grain of mustard seed. Its force is that of leaven. This is the technique used in the critical period of his teaching. But it is the Father who gives the sun and rain and soil and seed. The kingdom of God is the Father's rule on earth, His will becoming the accepted will of men. The God whom Jesus called Father is the righteous God of Amos, the forgiving God of Hosea, the holy God of Isaiah, the awe-inspiring God of Ezekiel, the covenant God of Jeremiah. This is the old wine preserved in the old wine-skin, the phrase "kingdom of God," into which was poured the new wine of Jesus' teaching and character. But the old skin, the kingdom of God concept, cannot hold the new wine. It has not been burst, but by the wonder-working power of Christian faith in Jesus has been expanded into the concept, the kingdom of our Lord Jesus Christ. This is the new ideal for humanity.

As the qualifying phrase, "of God," gives meaning to kingdom, or authority in pre-Christian history, so the qualifying phrase, "of our Lord Jesus Christ," gives meaning to his rule, or sovereignty. A good picture of the kind of society that will exist under his rule may be found in Paul's ethical instruction to his fellow Christians. He describes the kingdom of God as "righteousness and peace and joy in the Holy Spirit." Old and new wine in an old wine-skin.

MILTON G. EVANS.

ELIJAH—JEHOVAH'S CHAMPION

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If one wishes a real thrill in his literary pursuits let him read the life of Elijah. Should the time ever come when a scenario is written and a picture made of the life of this man, it will be a real thriller, and no doubt about it. Elijah had all the personal qualifications of Moses, John the Baptist, Oliver Cromwell, Martin Luther and Theodore Roosevelt, all wrapped into one life. When Elijah came to town, and he came but infrequently, as the old song says, there was a "hot time in the old town."

He had little use for city people—and no use at all for their city ways. Elijah ought to be a favorite with the farmers.

There coursed through his veins blood that must have come from a wild and independent people. The nearest conjecture we can make, and it is only a conjecture, is that he was born east of the Jordan, in the wild but beautiful highlands of Gilead. There he was nurtured in the solitudes of that stern countryside. And he never quite got away from its influence. His unshorn locks and his girdle of camel's hair gave him a unique and stirring appearance. He was fleet of foot and enjoyed a most rugged constitution. He was able to go through long periods without food, and to travel long distances afoot, and on one occasion we know to outrun the fleet chariots of his royal master, Ahab.

No mention whatever is made of his father, or mother, or family. He is like Melchizedek—"without beginning of days or end of life."

So strange, and at times uncanny, was this man's life that there arose about his personality queer traditions—that he was an angel from heaven, or some past forgotten personality come to life; and even in the time of Christ, when people found difficulty in explaining John the Baptist, or Christ himself, they invariably ended up by saying, "Elijah is back in our midst again."

If ever God had a champion among men, he had one in this rugged prophet, Elijah. Of him it might be said, with more truth than poetry, "He feared God, but no one else." So complex is his life and his behavior so strange, that in brief periods of time he changes from the part of royal favorite at the court to that of a religious vagabond, sleeping out in the caves and dews of the desert.

If any out-door, animal, or nature-loving club wants a patron saint, I suggest Elijah to them. He sleeps out, picks up his food from the

wild things about him; so wins the confidence of the birds that they allow him to sojourn in their rookery and share their frugal meals; and his kindling of that camp-fire at Mount Carmel under the most discouraging circumstances would beget the wildest jealousy in the hearts of our modern Boy Scouts.

Elijah was a character to conjure with—without doubt the most fascinating and thrilling character in the Old Testament.

He is not only claimed by the Jews but by other religious peoples. The Greeks hail him as the patron saint of mountains and have named some of their mountain-peaks after him.

To the Roman Catholic Church, he is the founder of the Order of Barefooted Carmelites. The Muhammadans confuse him with El-Khudr, their Eternal Wanderer, who drank of the water of Life and thereby possesses perennial youth, appearing frequently to put to rights the evil ways of men.

What do we owe to this singular man?

I. His Fight for Jehovah as a National God

We have ever to be reminded that our Lord and Saviour was a Jew; that out of the seed of Abraham came the salvation of men. Israel's constant struggle was to keep pure the thought of *God,* one God, the God of all men. There was a time when the Hebrew people were as others, hastening after many strange gods. The religious and moral chaos of such a condition is evident to us all. When any one wished to vindicate his selfish or vile conduct he summoned the patronage of the deity who presided over that particular branch of human experience. Gradually the Hebrew people came to see that for them Jehovah was God. But they still held to the faith that there were other gods—of other peoples.

This is where we find them in this story.

Ahab, a very shrewd and in many ways a very successful administrator, had married a Phœnician princess. It was a clever diplomatic move. From a strictly political point of view it was a master-stroke.

The king of Tyre was a good ally. Phœnicia was a rich and progressive nation. And the dowry! Who knows what wealth this princess would bring to Israel's king?

Alas, there was something in her dowry that Ahab and his people did not bargain for. It was the Tyrian Baal—the pagan god of her father's house.

We can well suppose that Ahab thought of her religious views as being very innocent. Thus is love ever blind. The doom of his whole house was latent in the religion of his bride.

"Be ye not unequally yoked together with unbelievers," said a prophet of later times. Youth, fired with passion sees no danger and is ever ready to take the risk. How often have we seen folks with the most apparent difference in faith, or even involving the lack of faith on the part of one, joined together in holy wedlock—and then, the inevitable result.

The marriage relationship should be made with as large a margin of agreement as is possible. Life will furnish enough disagreement before we are through with it.

Jehovah and Baal could not live in the same house. Neither can they today. "Be ye not unequally yoked together." It will end in stifling your true sense of religion in order to keep an unholy peace.

But this was no private home. It not only concerned the destiny of the family of Ahab—but the destiny of the whole nation.

Jezebel was no ordinary woman. She was ambitious, resourceful, vindictive, a barbarian at heart, and her whole scorn was directed against Jehovah and his champion, Elijah.

This is the setting which brings Elijah to the forefront. He will not stand by and see Jehovah crowded out by a foreign and immoral deity.

As we look back upon this life-and-death struggle, we now realize how much it meant to Israel. Humanly speaking, the success of Jezebel and her Baal worship would have meant the death of monotheism in Israel; the introduction of a pagan religion with the most disgusting sacrifices and practices; the eternal loss of the growing moral and spiritual consciousness now rapidly coming into religion—and oblivion, so far as that part of Jewish history is concerned with which our Lord's life is entwined.

Ahab capitulates to the designs of his wife; his court surrenders; the religious leaders go over; the populace is rapidly drifting—the cause of Jehovah is lost.

No! there comes one with a burning message; a message sublime in its presentation of Jehovah as a God of righteousness and morality—and retribution.

The drought follows—Elijah is in exile. Suddenly back he comes bearing a challenge to Baal and his devotees.

Who is there, with a spark of imagination, who can ever forget the great test on Mount Carmel; the fanaticism of Baal's priests; the calm irony and humor of Elijah; the multitudes swayed by religious superstition; and the bloody ending to which it all came?

II. The Experience at Sinai

Any ordinary woman would have admitted defeat and taken it gracefully—not so Jezebel. She now openly seeks the prophet's life, and it is

while he is in the desert in hiding that there comes to him the great religious experience of his whole career.

The tempest—but God is not in the tempest. The earthquake—but God is not in the earthquake. The fire, and God is not in the fire. Then in the silence which follows there comes to him the " still small voice."

The experience at Carmel put Elijah in a very dangerous position. There are few men who could be trusted with such powers. Authority, position, dominance, offering to men the weapons of power and force are always dangerous. And they are not reliable props for a man's character. They must fail. Woe to him who trusts in them.

Carmel was a great victory—an awe-inspiring victory. Its publicity —its downright authority and violence was convincing—but only for a while.

Elijah saw that. God's more permanent work could not be carried on by such episodes as Mount Carmel witnessed. Here you see the spiritual elevation of Elijah's life. From this point you have a slower method—a quieter method and a surer method.

Shall we ever learn that lesson of Sinai? Must we always make the mistake of believing that might and power bring the kingdom of God? " Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

The gentle life has its rewards. They are sweeter; they last longer. " Blessed are the meek." Perhaps that is what the still small voice said to Elijah. At least that same, still, small voice said so in the silence of Galilee, years afterward.

This is a noisy, bustling life we live in. All our organizing, and preparing, and fussing—always getting ready to do things. And God is not in the hurry—God is not in the cheering and the clamor—God is not in the illumination and the splendor. Hush! it is the still small voice.

" Come unto me all ye that labor and are heavy laden. . ."

" He that abideth in me—the same shall bear much fruit."

" Blessed are the peacemakers. . ."

" Blessed are they that hunger and thirst after righteousness. . ."

" He who would be my disciple, must deny himself—take up his cross—and follow me."

These words were begat in the silence of a great soul who knew what men needed more than they did themselves. There is that in the life of Jesus which denies much of the mockery of our modern religious performances.

One searches the life of Jesus in vain for warrants to back habits which have fastened themselves on our Christian civilization.

Jesus' sovereignty was directly of the Spirit. Yet men have sought

to impress Christendom and heathendom by mighty edifices—and by kingly array—and by ecclesiastical authority. They have exulted in the top-heavy, spectacular, fire-from-heaven religion of Mount Carmel—and they have lost the winning charm of the "quiet and immediate touch of God."

Perhaps Carmel is a necessary episode—but it must be viewed more as a medicine, and never as a steady diet. The temptations of Jesus and his reactions toward them inspire us to think that the real march of progress in spiritual and moral affairs is not in armor with flags flying, but with bared feet, for the ground on which we travel is holy ground; and God marches with us. The work that Elijah accomplished after this experience was of a quieter nature; but it is of a much more lasting nature.

This business of fighting a woman all the time—of frightening Ahab by sudden appearances, while it stayed the flood of heathenism, did not reach the vital life of the people. People *can* be moved by strange sights; alarming physical or spiritual phenomena; but they cannot be permanently hitched to the faithful pursuance of a strict, moral life by such experiences.

Jesus knew this truth thoroughly. His miracles were called out by human suffering and the helpless condition of his fellows. But his constructive work of making disciples was done in the realm of thought. His favorite summons was "He that hath ears to hear, let him hear."

Elijah learned this lesson. He began more and more to give himself to the young prophets—and to his successor, Elisha. The people need truth—not display; ideas, not mere information; personality possessed by God, not a mere physical bluster and threat.

So there came from the experience of Elijah at Sinai a group of prophets, whose direction and devotion led Israel out of idolatry into a better day.

There are some people who still insist upon thinking and sometimes saying that it is not so much what religion you believe, as how much you believe in it.

Here we find a story that sheds light upon this foolish thought. Surely, if ever any religion had an ardent advocate it was the religion of Baal of Tyre, and that advocate was Jezebel. She seems to be busy propagating it without rest. One wonders how she ever had time to conduct the affairs of her own house. And yet, that religion, because of the weakness of its very life, threatens the whole fabric of Hebrew society.

There is a valuable piece of property next door—Ahab desires it. Jezebel has no scruples begat of worshiping Jehovah. She has Naboth murdered and seizes the vineyard. It is a simple process, according to Baal of Tyre.

It is a flagrant violation of property rights—sacred to every worshiper of Jehovah. Elijah cannot let this pass. It is an opportune time to arouse the conscience of Israel to the immorality of this foreign worship. And so he comes from retirement again—throws his fiery denunciation at the house of Ahab—and leaves the results with God.

What a light this incident throws upon the part which the prophet now plays in his new experience. Back of Ahab's chariot stands the man, Jehu, who will be the sword of God to destroy this wicked house, and root out the idolatry and vice of Baal. The prophet delivers his message and retires to his solitude again.

It is rather a solace to find a later writer say "Elijah was a man of like passions with us." (James 5: 17.) And truly he was. Given to periods of great discouragement; grieving for the loss of the heavenly vision among his people; mourning his own sad estate and asking only that he be allowed to die; he comes very near to each one of us.

One is inspired by the thought that God can take up a very slender human weapon and wield it mightily for his sake.

If we can with the same simplicity believe in God as an ever-present help; if we can with the same intensity sense the time to strike for God—and again when to let the natural quiet work of grace possess our lives; then we can do mighty things for God—as this splendid character did in his day.

"The leadership of Jehovah in Israel was never assailed again." And from this unmovable base of operations the later prophets carried the standard of divine progress in religion and morality culminating in the incarnation of Jesus himself.

Let us thank God for Elijah—forget his faults—follow his virtues—and swear eternal allegiance to his God.

THE RELATION BETWEEN RELIGION AND SCIENCE IN THEOLOGY

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THEOLOGY is, by definition, a science of religion. It is perennially concerned with the relation between religion and science. Even as early as the third century of the Christian era Origen maintained that men of the highest culture ought to be able to find a home in the church. He therefore made a beginning at introducing the scientific method into theology, and was the first "systematic" theologian. Today, although sixteen centuries have contributed many Christian thinkers, we are still concerned with the task of presenting Christian truth in such fashion that men of scientific culture may find a home in the church. One of the purposes of theological education is to train men in those disciplines that will enable them to fulfil that task with skill and sympathy.

I

It is necessary to remember that neither religion nor science has been stationary throughout the centuries since theology first became concerned to discover their relative bearings on each other. In fact, one of the reasons that the problem recurs is precisely the fluid nature of the concepts involved. When Origen first sought to bring about a rapprochement, the only science in existence was deductive science. It was the only scientific method in vogue, and he employed it, taking a text from the Bible or from apostolic tradition as embodying a truth, and proceeding to the unfolding of further truth by a logical process of analysis or the discovery of implications. The Scriptures and tradition were the authoritarian basis for a subsumptive theology. There was no occasion to investigate history, nature, or any other source in order to apprehend the truths about God, man, or the universe.

There have been not a few theologians who in all honesty have considered that they were employing the scientific method when they followed the example set by Origen. And so they have employed *a* scientific method, but it has been the scientific method of another day, whereas science itself has progressed to the use of instruments that it considers to yield greater precision.

Deductive science became articulate with Aristotle. It was Aristotle's method to enunciate a dogma in the form of a definition and to

deduce whatever was fit and proper from that dogma. For example, his definition of a heavy body was in terms of a tendency to fall in the direction of the earth's center. From that he deduced the conclusion that the heavier the body the greater the velocity of its fall. Medieval scientists accepted unquestioningly both the method and the conclusions of Aristotelian science. In fact the thinkers of the Middle Ages found in this subsumptive logic the very instrument they wanted to strengthen them in their theological reasoning. It remained for Galileo at the opening of the seventeenth century to discover, by experimenting with bodies of varying weights which he dropped from the leaning tower at Pisa, that Aristotle was wrong. Instead of the velocities of falling bodies varying with their weights, he discovered by experiment and induction that they vary with the time of their fall.

I have said that medieval scientists found in Aristotelian logic an instrument greatly to their liking. Let it be remembered that medieval science was through and through church-controlled science. The procedure of setting up dogmas as points of departure in a deductive scheme was in full accord with their ecclesiastical habits of thought and action. Science and philosophy as well as religion and theology were all dominated by the church. There was a pious fear of any science or knowledge that did not acknowledge that mistress. The imprisonment of Roger Bacon for being so bold as to suggest induction as a valid scientific method was perhaps as greatly an indication of fear and suspicion on the part of the church as of the desire to correct an erring monk. Any science which was not directly referrable to the divinely authenticated revelation must be a work of the devil, and was therefore to be eschewed, and the author of it disciplined.

The church maintained this type of rigid control throughout the Middle Ages, and down to the era of discovery and invention. The story of the emancipation of science from ecclesiastical domination is familiar to students of history. It is important to observe that science was achieving a new method at the same time that it was winning its freedom. Men of science were learning to use the instruments of observation and experiment and to trust the reliability of conclusions gained thereby as superior to the deductions of the Aristotelian procedure.

The older science began by enunciating a principle from which conclusions were deduced in syllogistic fashion. At the outset of the modern period problems began to emerge because phenomena appeared which were not explicable by the traditional laws. It was the exception that turned scientific minds toward observation and experiment, and toward a restatement of the observed phenomena that created the problem.

The outcome was the gradual development of the method of induction which began with particulars and worked to conclusions through hypotheses and the trial-and-error method of testing.

Medieval theology had no great trouble to keep on good terms with science because science was both deductive and authoritarian. The problem has become acute again for modern theology, because both of those characters have been dissolved. The reason for their dissolution is to be found in the inadequacy of the postulates and dogmas which science set up under the old scheme. One of the most pointed illustrations is the Ptolemaic cosmology. Its adequacy remained unquestioned for centuries, but the circumnavigation of the earth disclosed facts that compelled a new explanation, and the Copernican hypothesis was formulated in response to that need.

The type of science with which modern theology has to make peace is the research science of the laboratory, not the subsumptive science of the academic chair. It is a science whose meat and drink are problems, whose methods are experiment and observation, and whose glory is untrammeled research. It is a science that is more interested in particular problems than in generalized conclusions or systematized interpretations of a given field of investigation. It is more concerned to discover the truth about the question under scrutiny than to vindicate a cherished postulate. It is out of the question to expect a theology that is static, authoritarian and ecclesiastically controlled to be in harmony with other sciences which have become fluid and free from institutional domination.

II

While the character of science has been undergoing such change, let us bear in mind that religion also has been undergoing change. In the first few centuries Christianity came into conflict and competition with other religions in the Græco-Roman world. It had to win its own way in the face of opposition and persecution. But from the days of Constantine its status was altered, and it became a state cult. From that time forward its knowledge of and regard for other religions diminished. It came into an age of intolerance, misunderstanding, and even ignorance. As a persecuted people the Christians maintained a fine spiritual tone, but when their religion was granted imperial protection, they grew lax and unsympathetic. The earlier Apologists had written of Christianity as the one true and supreme philosophy, but they recognized other systems, and even used concepts such as the *logos* from other systems to convey Christian truth. But when the situation changed and it became

the official religion, it began to develop a spirit of uncompromising absolutism.

The Christianity of the Middle Ages based its claim to superiority on its other-worldly source. Thomas Aquinas distinguished two sources of knowledge: the natural light of reason and the supernatural light of revelation. If any discrepancy seemed to appear, the issue was not in any doubt for the superiority of the source of revealed knowledge was the guaranty of its validity. And the church was the repository of revelation. Was it not the church that through its ecumenical councils fixed the canon of Scripture and defined the content of orthodox doctrine? Moreover the apostolic succession of its priesthood provided an unbroken channel through which the divine will and truth were communicated. The church was a divine organization, an earthly replica of a heavenly community. Aquinas taught that the head of the church is an infallible channel for divine revelation, a doctrine that became a dogma in 1870 when the Vatican Council declared that the pope, when he speaks *ex cathedra,* is infallible.

The Protestant Reformation was the first step in the direction of emancipation from authoritarianism. The authority of the church was no longer recognized, but the authority of the Bible took its place. The theological aspect of the Reformation made its appearance later in the person and teaching of Schleiermacher. In him religion was released from its servitude to authoritarianism whether ecclesiastical, rational, or scriptural. Its basis was seen in the experience of feeling, the feeling of absolute dependence. It is normative in Christ whose absolute sense of God-consciousness signified his perfect control of the religious feeling. With experience as its point of departure, Schleiermacher's method of studying religion was more in harmony with modern science than that of any who had preceded him. Moreover there has been a recognition ever since his day that there is more in religious experience than can be reduced to syllogisms. It is a part of our heritage from Schleiermacher's reformation that we identify the fundamental characteristic of religious experience in a quality of significance discerned in events rather than in a body of propositions.

Much has been written in recent years in regard to the social patterns of religion. Religion has both institutional and liturgical sides both of which are products of the social life. Political and economic patterns have played particularly important parts in giving form to Christian conceptions of God, salvation, the future life, and other doctrines. The ceremonial side of our own and of other religions is developed with very obvious reference to the needs of the community. The historical study of religion

discloses the fact that these forms are constantly undergoing change in relation to the needs that they are designed to satisfy. Indeed the phenomena of religious life are so multiform that it is extremely difficult to subsume them all under a single definition.

All of this involves an interpretation of religion that is far removed from the medieval or the traditional. The Aristotelian logic was the only instrument for defining religion until the modern era. It is quite clear from that standpoint why it should have been conceived as an eternal changeless essence. With our inductive method we have come to appreciate both its developmental character and its variety of expression. Today we no longer make the attempt to define religion in terms of essence or substance, but rather in psychological concepts such as attitudes, sentiments, motives and interests. The one thing in common to people who are religious is an attitude of appreciation and participation with those aspects of the environing universe that are of worth. But the ways in which that attitude may express itself are as diverse as the situations through which they find expression. The result is that metaphysics has decreased somewhat in significance at the expense of an increase in the importance of psychology for the theologian. We are beginning to see the reflections of the change in the psychological approach to theology. One of the happy results is a finer understanding of human nature and its religious aspects. After all, it is only people who are religious. The study of theology is becoming more humanized as we realize that we are not concerned with abstract concepts but with phases of an integral human experience.

It might be appropriate to interject at this point to say that only people are scientific. Science is the organized body of human knowledge. There is, however, neither religion nor science apart from the people who take those attitudes. As a matter of fact the same people are capable of assuming both attitudes, sometimes alternating very quickly from the one to the other. That being the case, the problem of the relation between religion and science is not one of adjustment to objective phenomena or matter, but of personal interests and attitudes.

III

As students of Christian theology, this problem is of vital concern for us. We are faced with a problem that is primarily one of personal adjustment. On the one hand we are preachers and interpreters of a living religious faith. We are called to the task of helping other people for whose needs Christian faith offers the most satisfying solution, in many cases the only solution. On the other hand we are students of

the phenomena of religious experience, anxious to use every available instrument and discipline that will enable us to understand more thoroughly, minister more effectively and interpret more intelligently. We need to have a subjective experience and at the same time to cultivate an objective attitude. Nowhere is the problem more acute and the adjustment more necessary than in the life of a student of theological thought.

One of the instruments that we count as a great resource in theological education is technical scholarship. Every department of study develops its own way or ways of being technical. In some instances the language employed may sound pedantic. Unless one familiarizes oneself with the concepts and terms it will be meaningless jargon. Yet the use of technical vocabularies in an intelligent fashion is essential for scientific progress. To be sure, there is no single science of theological education. But there is a whole group of sciences that are called into service in such an education. History, psychology, linguistics, archæology, anthropology, metaphysics and logic are among those most frequently demanding attention. Since a sound philosophy of religion is fundamental to the entire education, and since philosophy is by definition a science of the sciences, we may say that in one sense no scientific knowledge is irrelevant. And it is true. The minister of religion needs to have a broader range of knowledge and better organization of it than almost any living man.

Technical scholarship is, however, not the sole requirement in theological education. For technical scholarship alone never set any people on the highway to the life more abundant. Science alone cannot be trusted to deliver mankind from the enemies of human welfare. When its instruments are harnessed to noble and humane purposes, it is well. But too often the reverse is the case. Perhaps the greatest problem besetting civilization today is that of learning how to keep pace morally with our technical progress. Even in theology technical scholarship may be baneful rather than an instrument of enlightenment and strength. If it be unrelieved by anything of the ideal, it runs the hazard of turning to dry rot.

Let us not be misunderstood. Theological education ought to be thoroughly scientific, and should have at its command the best of technical scholarship. But whether the type of education with which we are concerned be theological or any other type, we are always dealing with people. One of the outstanding changes in educational theory and practice in recent years has been the shift from a class-centered or curriculum-centered education to a person-centered education. Theological education must be no exception. We are infinitely more concerned with the development of the right kind of men for the Christian ministry than

with anything else under the sun. What is offered by way of technical education is primarily for its value in building men rather than establishing systems.

One way in which we may define the purpose of education is the development of persons in whom there will be a proper poise as between the technical and the ideal. There can be no surer mark of an educated man. It is erroneous to imagine that there must be a rivalry between science and religion. Each has a ministry to render the other. Science should make religion both intelligent and practical; religion ought to make science reverent and humane. It is through religion more than any other means that the fires of idealism are kept aflame in the human spirit. Religion thus preserves for us the consciousness of the ideal without which no education would be complete. It gives meaning and worth to human undertakings and helps us to see them in relation to God. And it can do all of that more effectively in an atmosphere of science than in one of magic. The scientist works with the basic understanding of the uniformity of nature—a dependable universe. Our Christian faith interprets that as evidence of purpose, and relates it to God. Theology undertakes to offer a philosophy of life in which religion and science are integrated. Or, to use other language, theology offers an interpretation of life and of the universe in which the technical and the ideal are sustained in proper balance. And a theological education is in duty bound to preserve such balance for the sake of the men who are to minister to the people as well as for the sake of the people to whom they are to minister.

It is just as important in our day and certainly more difficult than it was in the days of Origen to present Christianity in such form as will appeal to people of scientific culture. It is amazing and disquieting to observe the numbers of such people who are holding aloof from the church. At the same time many of them give evidence of real religious sentiments. But those sentiments are focussing about other cultural interests. In many cases men and women of high educational attainments display enthusiasm and abandon such as are born only of high idealism in the pursuit of scientific goals. For them such a career spells their interpretation of an abundant life. We do such people an injustice to consider them irreligious. The difficulty is that they have not found a home in the church. Frequently that is because they believe that the church would demand of them the acceptance of concepts that are intellectually impossible. When the church makes as its primary test for admission into its fellowship personal commitment to the Christian way of living rather than an intellectual symbol, it will receive an enrichment

to its own life from many such high-minded souls. But the church will move in that direction only as its ministers lead it toward a more spiritual conception of its fellowship. And again, that points to the necessity for a training in which religion and science must be in fullest cooperation.

IV

A question that often confronts us is, Why is it not perfectly natural for religion and science to dwell together in harmony? Whence this tension about which we hear so repeatedly? The answer is that people make knowledge claims as the result of both attitudes, and that sometimes these claims have come into collision with one another. Unless this be a disorderly universe, which neither religious nor scientific people believe it to be, then our bits of knowledge ought to be characterized by coherency.

We are thus confronted by the age-old question of truth, and we all know that to be a question of vital interest from both standpoints. In the modern era a great many people have been stampeded by the march of science. What is science but exact knowledge? In area after area of investigation the sciences have pushed on with restless eagerness to know more and more. Their method of experimental observation has commanded a high degree of confidence. This is particularly the case in the mathematical and physical sciences, and they have a great influence on the other sciences with a resultant mechanizing and regimenting of their data. Science is thus vaunted for her precision, and set up as a criterion for judging truth.

Here and there, however, voices are being raised by way of warning. That warning is directed against trusting science as an infallible guide to truth. Three reasons are advanced. The first is a reminder that scientists have to employ symbols in interpreting their observations, and these symbols do not always represent the facts faithfully. Scientists have repeatedly discarded unsatisfactory symbols and adopted others. Symbols are nothing more than conceptual tools and can lay no claim to absolute precision, not even in mathematics. The second admonition is against too implicit confidence in scientific laws. We are being told by scientists themselves that laws at best represent statistical averages. Obviously they are human formulations, and need frequent revision in the light of constantly expanding knowledge. The third caution emerges from the fact that modern science is hypothetical rather than categorical. It is the antithesis of dogmatism, and finds its chief occupation in trying to solve problems. The hypothesis is its chief instrument of explanation and is especially serviceable because it lends itself to revision in the light of further knowledge.

These admonitions make it abundantly clear that to use science as the basis for a dogmatic claim to certainty is utterly foreign to the scientific spirit itself. Our foremost scientists are the first to comprehend the fragmentary character of their knowledge. Many of them recognize not only that there is yet much to be attained through patient research, but also that there are other channels through which truth is disclosed to the human mind. They would not admit that there is truth contrary to reason or above reason, as Tertullian supposed. But they would heartily agree that the truths of science may be supplemented from other avenues of human experience.

Christian theology makes the positive claim that knowing is an integral element in religious experience. Negatively, as we have seen, there is nothing in scientific experience to veto that claim. Positively we are aware of enrichment to life through the attainment of meanings and values otherwise unknown. The urgency of this claim is being advanced in several quarters. One indicates the mission of religion in revealing in experiences a character of significance that proves to be pragmatically valid. Another stresses the qualitative aspects of events with which both religion and art make us acquainted. Religion gives inspiration and enrichment to human life, empowering it to realize and express a higher quality of life than would otherwise be possible. We are certain that we are living on a higher plane because we are constrained by the love of God. The knowledge of what is involved in the Christian way of living is only attained by those who live on that plane. There is a significant passage in the fourteenth chapter of the Gospel of John in which Judas is reported as asking Jesus: "How is it that thou wilt manifest thyself unto us, and not unto the world?" And Jesus answered: "If a man love me, he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him." In other words, If you would gain this knowledge, you must live the life of love and obedience. It is not the knowledge of the speculative reason, as Kant would say, but of the practical reason or faith.

Some of our Christian thinkers are seeking to substantiate the claim for the validity of religious knowledge through a doctrine of intuition. They maintain that intuition is a second way of knowing, reasoning being its counterpart. By intuition is meant the immediate perception of truth in differentiation from reasoning which involves the recognition of logical processes. The feelings and imagination play a more important part in this than in the other way of knowing. There are persons who are much more inclined than others to pay attention to little things and to follow their deeper feelings, even at the expense of rational considerations.

This does not mean that they reach conclusions that are irrational. The tests here as in reasoned conclusions are the same, namely, coherence or congruity with other aspects of knowledge and experience. There is no denying the fact of sudden bursts of insight when in a flash meanings are understood or problems are solved. Men of science sometimes affirm that the solutions to problems come to them in that way. Poets and artists are particularly subject to such experiences, and it is doubtful whether any art is really great without it.

The great mystics record many of their deeper experiences as of the intuitive type. Their experiences of rapture and of intimate communion with God are never the outcome of reasoned processes, but always burst upon their souls with emotional fervor and immediacy. But the experience is not confined to the mystics as a class. All of us realize something of it in services of worship or on occasions when we are deeply moved by the fact that we have living, moving relations that transcend our calculating intelligences. There are meanings in life that are only revealed to him who exposes himself to hazards for the sake of a great cause. "Whosoever loseth his own life shall save it." Not otherwise. There are assurances about the dependability of spiritual resources that are experienced only when one throws oneself upon them for help. There is a certainty such as Jesus experienced that there is a God who is love, but it is only for him who will take up his cross and follow the Master. It is the glory of theological education to integrate this higher knowledge with that which is more technical in a philosophy of life that is Christian.

N. B. The preceding article is the text of the Matriculation Address, delivered at Crozer Theological Seminary, September 29, 1936.

AN ADVENTURE IN THE KINGDOM OF GOD

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STRANGELY enough, as it seems to me now, in the eighteen eighties and nineties where I had my schooling and began to be acquainted with church life and work, I do not remember ever to have heard the terms "social gospel," "social Christianity," "Christian social service." This may have been due in part to my own indifference. Social Christianity must have been there, as it must always have been in the church's program and in the thought and intention of good Christians, but in the religious environment of my youth it was certainly dormant and neglected. We knew of Kingsley's *Alton Locke* and *Yeast,* but read *Hypatia* and *Water Babies* instead. Carlyle's *Chartism* and *Past and Present* we didn't read at all.

The preaching to which I listened as a boy was entirely concerned with individual salvation and individual morality. The teachings of Jesus about social justice and social righteousness were almost never touched upon; not from intentional neglect—these preachers didn't read their New Testaments that way. I recall sermons on the Good Samaritan incident that beat around the real bush of the parable amazingly. One might make an exception of temperance, for the drink evil was hit often and hard. Yet even here the treatment would be largely academic, for the "tavern in our town" was kept by a highly respected citizen and my Baptist grandfather regularly signed his application for license. Susan B. Anthony got a big hearing one evening in our village church—her home was at near-by Rochester—and made the enfranchisement of woman a very religious matter, but all the men and ninety percent of the women present took her splendid argument as a joke.

During the four years of a college course at Rochester I went to hear every speaker in that city, or who came there, who was reputed to have a message—but little of it was social Christianity. Algernon Sidney Crapsey, rector of a small Episcopal church, was getting social-minded, but was more absorbed in theological questions and dispute. The president of our college, Martin B. Anderson, was vitally interested in economics, and a good Christian, but he rarely brought his Christianity into contact with his economics.

In New York City where the two years following college graduation were spent it was a little different, but not pronouncedly so. Things were

getting stirred up socially-economically, but more from the secular side than the religious. Henry George had been there a little while before, but he and the other Single-Taxers never made much use of the gospel in the exposition of their own evangel. There were great preachers in the city pulpits and we students glutted ourselves with fine sermons, but they mostly avoided the matters of practical religion and Jesus' social teachings—even the Unitarians. Their Francis Peabody's *Jesus Christ and the Social Question* appeared about this time, but Robert Collyer and the others of that persuasion around New York never saw it. The nearest that Henry Van Dyke, who was in his heydey at the Brick Church, came to social Christianity was with a sermon on International Copyright! As for published sermons, it was Phillips Brooks above all others that we theological students of that period read and studied. To check up on my memory I have been going over some of his volumes. No one indeed can charge him with relegating the gospel to cloudland; he is practical enough; but these beautiful, now out-of-date sermons reveal little of what we today think of as social vision.

Union Seminary had not dreamed of Ward, Niebuhr and Fosdick. It was kicking up plenty of dust in the theological world—particularly in the Presbyterian church—but over matters of biblical criticism. Our Old Testament professors, Charles A. Briggs and Francis Brown, saw almost everything in the Old Testament prophets except teachings of social righteousness. Henry Drummond was over in New York from Scotland one winter and we students followed him about, fascinated by his direct, appealing, spiritual messages; but he didn't get far beyond the individual, the individual's soul and sin.

When I returned to New York after an absence of three years—spent mostly abroad—to begin my first pastorate, I found an altogether different world in the respect we are considering. My own pastor, Charles D'W. Bridgman, had just left the Baptists and become an Episcopalian because the latter communion had begun to take up a social gospel and he didn't think that the Baptists would. Yet a brilliant young Baptist, W. H. P. Faunce, had begun to preach such a gospel at the Fifth Avenue Baptist Church. Father Edward McGlynn, afterward president of the Anti-Poverty Society, was packing Cooper Union every Sunday night—at ten o'clock!—antedating Father Coughlin, but with a more reasoned economics. Everyone was reading Henry Demarest Lloyd's *Wealth Against Commonwealth;* and some, of a more serious mind, Richard T. Ely's *Studies in the Evolution of Industrial Society.* What more concerns me, however, or rather concerned me, was the presence

in New York of two young men who were on the way to social Christian prophethood, and who soon won me to their kingdom of God adventure.

Walter Rauschenbusch's father was the head of a theological school at Rochester for the training of German Baptist ministers. He was deeply versed in theological learning and had been a favorite pupil of Neander's, at the University of Berlin. I had had a slight acquaintance with the younger Rauschenbusch in college; but it was only slight, for he was above me in class rank, and besides we all stood in awe of him, for he had had the wonderful advantage of two years' study in a German gymnasium. In those days that was the last word in schooling. He was now pastor of a German Baptist church in Harlem. I was thrown much into his society. Through him I became acquainted with Leighton Williams, who was forsaking the law to succeed his father in the pastorate of the little Amity Baptist Church. These two young ministers were anywhere from two to half a dozen years ahead of their time—and of their denomination. Things that they said in the Ministers' Conference made me prick up my ears. About this time, too, I read much of the liberal literature that used to appear in the paper-covered Humboldt Library. And I joined a little group, mostly young Hebrews, who were studying *Das Kapital* in the original.

Maybe fearful that I would get too far to the left, Rauschenbusch and Williams invited me to some informal conferences of what had already been christened the Brotherhood of the Kingdom. At this time it consisted mostly of the two men named and Samuel Zane Batten. Batten was a Philadelphia minister who specialized in a violent form of Prohibition. From this he had enlarged himself into a general social gospel—the preaching of which was dislodging him from his pastorate. If the Brotherhood was ever really organized, the date might be set down as 1892.

Leighton Williams' father had had a summer home, or farm, beautifully located in the hills back of Marlboro-on-the-Hudson. It bore the unpronounceable Welsh name, Plas Llecheiddior. To the east forty miles of the river's course could be followed, to the west there were the Catskills, or closer at hand charming, peaceful Rip Van Winkle valleys, and hamlets where the Palatines had settled. This became the home of the Brotherhood, just as Northfield was about the same time becoming the home of a rather different cult. One of the brothers told me the other day that he likes to think of Marlboro as Rauschenbusch's Assisi. That would have made Walter smile! For twenty years summer conferences were maintained here. They lasted a week; long day sessions; a prayer-meeting in the early morning's dew, and another in the dew of the

gathering darkness; and after that we would lie out on the grass and far into the night weary our brains about "the ways of fate and the doctrines of the books," fatuously endeavoring *das Leben zusammen zu setzen*—or, to English Heine's words, "to straighten out existence." There was an intimacy that wouldn't have been possible in a larger conference—there were never more than half a hundred in attendance—and a delightful, daring freedom of utterance. The sessions were usually in the open, under the great elms on the lawn, or, cloudy days, on the sightly hillside; and while the wind would sometimes carry the essayist's papers out of his hand, it—and the sunlight—would likewise sweep the cobwebs out of one's brain. Those in attendance "boarded" at neighboring farmhouses—whose orchards always at conference time would be loaded with peaches and grapes.

The addresses were all carefully prepared papers, and there were few enough of them so that there was generous time for discussion. They never got very far away from social Christianity, or Christian sociology—put it how you will. The purpose or program of the Brotherhood was—to quote a printed statement—"to permeate modern social movements with the religious ideal, and to inspire modern religious forces with the social ideal, and to attempt this by emphasizing Jesus' teaching of the kingdom of God." In the nineteen thirties such a program seems conventional, or even uncalled for; in the eighteen nineties it didn't, and those who stood for it were looked upon by the church in general as an unusual set of persons. This change in the church's thinking and attitude has put the Brotherhood out of business, but is at the same time one of the reasons why we of the group who have not passed on do not seriously regret its passing.

The outstanding figures, or leading spirits, at these conferences were naturally Rauschenbusch and Williams. They brought message after message, in papers and discussion. Their utterances became a sort of gospel to us. Batten was also a voice, but the voice of an agitator; whereas Williams was a constructive interpreter and Rauschenbusch a constructive prophet. In the latter's published books one finds hundreds of paragraphs that are almost verbally reproductions of talks and papers given at Marlboro. With these three names should be linked that of Nathaniel Schmidt. His technical biblical knowledge was not infrequently needed to set right the fanciful exegesis of the others; up there in the hills, however, he wasn't so much the learned Old Testament scholar as the deeply spiritual, half-mystical Christian brother.

Two of the older men of the Brotherhood's inner circle were George Dana Boardman, Philadelphia preacher, and William Newton Clarke,

Hamilton theologian. They were undoubtedly a blessing to our confraternity in the matter of keeping some of the rest of us in various senses balanced and sane. Boardman's chief Kingdom interest was church union, of which he was one of the leading advocates of his generation. Providentially, when these two men died, Josiah Strong joined the Brotherhood, contributing to it his prestige, geniality and wide acquaintance with the social science disciplines. William Howe Tolman, for a long time now a leader in many social reforms, was also devoted to the Brotherhood as long as it lasted. W. D. P. Bliss, editor of *The Encyclopedia of Social Reform,* looked in upon us at a couple of the conferences, but was not altogether sympathetic; he had his own Christian Socialist movement under way. Ernest Howard Crosby, perhaps because he died (1907) while closely one of us, was exalted almost to Brotherhood of the Kingdom sainthood. Huge, handsome and every inch an aristocrat, he fraternized easily with our entire group, unimportant young clerygmen included. He was further exalted in our estimation by the rumor that as a lawyer he was constantly turning down big fees where the business was just a trifle near the questionable line. He was an intimate friend of Tolstoy's; had paid him a long visit at Yasnaya Polyana; and since Tolstoy was the most talked-about personage of that decade, we eagerly followed Crosby's fascinating interpretations of the Russian prophet's views. If there ever lived a thorough-going, consistent, pure-minded pacifist, it was Ernest Howard Crosby. I have always been thankful that he did not see the World War. It would have broken his heart, as it did Rauschenbusch's.

Many social reformers and some earnest religionists are extremists—and worse—and considering the Brotherhood's ideals and aims it is quite remarkable that it did not become an Adullam cave for fanatics and cranks. Of course a few queer people did drift into our gatherings, but we had little to offer them, and they quickly sensed that we had a tolerable amount of sense, of the common variety. Nathaniel Schmidt was a good-watch-dog over our interpretations of Scripture, our theology was well looked after by William Newton Clarke, and our sociology by Josiah Strong and Tolman. We steered clear of the ultra-radicalism of George Herron, whose books of protest were being widely read in those days, especially by theological students and young ministers. Leighton Williams' brother Mornay, another of our leaders, was a hard-headed New York lawyer, little tolerant of excess in thinking and speech. It would be hard to say just how people got to Marlboro. We were really Leighton Williams' guests, and many came at his invitation; but if we knew of someone who had heard or was hearing the call of the social gospel, and was likely to be good company, we would see to it that he

got there. If he proved not of our sort, he didn't repeat the pilgrimage. Numbers, or formal membership, was not in our program. Nor were we ever very clear as to who "belonged." I think there at one time existed a book containing a statement of principles that some of us had signed, but it will have been a house guest-book of the Leighton Williamses rather than a Brotherhood membership roster. That conferences ("retreats?") at the Amity Church in New York brought into sympathy with us some who never went to Marlboro and therefore were not thoroughly indoctrinated further complicated the matter of membership. About the turning of the centuries, also, chapters were instituted in Los Angeles, Rochester, and Boston. The last mentioned survived long after the rest of the Brotherhood was practically dead. Associated with it, in particular, were: O. P. Gifford, George W. Coleman, Woodman Bradbury, E. Tallmadge Root, and Roger W. Babson. Some of its "retreats" were held at Mr. Babson's home at Wellesley Hills.

The Brotherhood of the Kingdom was not infrequently taken to be a movement within the Baptist denomination. This was far from the truth. Some, perhaps a majority, of the leading spirits were Baptists, but it will be seen from the names mentioned above that various confessions were represented; and indeed I have never known a religious organization to keep so free from sectarianism. There were a number of things in the Baptist denomination just then that some of the brothers who were Baptists did not like, but our program did not include a discussion or criticism of them. Our affair was a Kingdom, not a church affair.

The questions, What did the Brotherhood of the Kingdom accomplish? and, Why did it die? may be answered together.

The usual summer gathering of 1913 was well attended and interesting, but it had an atmosphere of finality and the tone of an experience meeting. We tried to sum up the results of our twenty years of thinking, discussion and agitation; and there was somehow the feeling that we were through. The churches had so generally come round to the Brotherhood's point of view, had so largely accepted the social gospel as a part of their program. We didn't claim or imagine that we had been a very loud voice in accomplishing this, but we had had our say; and many in the churches and out had had to listen to us. We had been at least a bit of the leaven that had worked in making the church social-minded.

At the beginning of this essay I alluded to how things were when the Brotherhood started; in 1913 they were certainly different. All the larger denominations had established bureaus, or commissions, of social service, the reports and findings of which had become a major item at local,

State and national conventions. Sunday school lesson helps abounded in courses in social Christianity, and the number of books that were being issued treating of social questions from the Christian and biblical viewpoint was enormous. Critics of the ministry were complaining that the old gospel was being neglected for the social gospel, which was not altogether untrue. The fight for social Christianity had not been completely won; we recognized that only too well, and Rauschenbusch and Josiah Strong would not have let us delude ourselves if we had been inclined to. It was evident, however, that the peculiar task to which we had felt ourselves called of God twenty years before had been accomplished.

Then too, we were losing the leadership of Rauschenbusch, though he would have been the last to admit it. But he had been finding a larger platform; he now had a world-hearing—in his books that were selling thousands upon thousands, and in the incessant calls that were coming to him to address all sorts of big meetings everywhere. I suspect, too, that Rauschenbusch, as well as Josiah Strong, Tolman, Bliss, and some of the others were out of sympathy with plans that had been broached to make Marlboro a summer colony like Peterboro, if not Northfield. That delightful woman of letters, Louise Seymour Houghton, who was one of us, had already built a little summer home on the Williams estate. Her translation of Sabatier's life of St. Francis was a book of the day; and St. Francis was much spoken of in our meetings. Rauschenbusch was also a Protestant Franciscan, but was too vitally interested in the problems and turmoil of the opening decades of the twentieth century to feel that we should dwell long in the opening decades of the thirteenth. He had no inclination to return to Umbria!

Finally, there happened the War. An era ended—and many other things besides our Brotherhood.

Aside from its propaganda for a social Christianity—and this was probably more resultful than has been supposed—the chief value of the Brotherhood of the Kingdom, it seems to me, was the opportunity for association with others like-minded which it afforded a lot of lonesome spirits back there at the turning of the centuries. The Brotherhood was made up of men and women upon whom the spiritual-social burden weighed heavily—and misery of this sort also loves company. It gave us a sympathetic hearing, a chance to air our views—and in the case of the younger of us, to have them checked-up by Brothers wiser and older. Neither was the spiritual contribution slight that it made to many of our lives. We needed it, for social-minded Christians are always in danger of being Christians of the mind and hand and feet and not at all, or

very little, of the heart. The gatherings for prayer, that were frequent and never omitted; the tender messages of the elderly William Newton Clarke and H. H. Peabody, and the youthful Milton Littlefield; the exhortations of Ella MacLaurin—they were another recompense for the Marlboro pilgrimage. We believed that the idea of the kingdom of God was supreme with Jesus. We may have erred in overstressing the need for righteousness in society and government. I am confident, however, that we never erred in interpreting the kingdom of God idea in terms of bare sociological and political structure. We were ambitious for the coming of the Kingdom, but we were agreed it was to be a rule and not a realm, and that it would be finally realized outside the sphere of time and space.

It was, as I have called it, an adventure. We were, after a fashion, pioneers. Nor were we entirely certain in our own minds regarding the Kingdom, how we wanted it to come, and how we wanted the church to regard it. What we did see was the world's tremendous need of it, this kingdom of God—men and women taking Jesus' principles of the Kingdom seriously, society more thoroughly shot through with His spirit.

At one of the earlier Marlboro conferences I walked and talked for an hour or so with Ernest Howard Crosby. It was a rare and appreciated privilege, for I was the youngest and humblest of the Brotherhood group. As we separated Crosby laid his hand—his big hand—on my shoulder and said with a smile, "Young man, you mustn't get the impression that I am an out-and-out pessimist, for I am not; I am only profoundly discouraged, and well-nigh hopeless, at the indifference of the church"—the church in particular had been the subject of our conversation—"toward social reform." I do not believe that he would feel exactly that way were he alive today. But I imagine that as an intensely social-minded Christian, on many other accounts he would still be discouraged, and not hopeful; would feel that there is still need for brotherhoods striving for a fuller coming of the kingdom of God.

"THE MAINTENANCE OF A MINISTER'S MORALE"

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FEW people of intelligence will underestimate the tremendous demands made upon the minister who diligently seeks to perform the duties of his office acceptably. No one realizes it more than the man in question. It has not been my experience to minister over a long period of years, but life in the parsonage from birth onward affords an excellent basis for understanding the necessity for maintaining ministerial morale amid the stresses and strains of parish ministrations.

It would be possible but unwise to cite outstanding cases of men who were unable to maintain their morale, and broke at the period when their powers were growing in brilliance. Young men, they were, full of prophetic insight and endowed with priestly graces, but their morale snapped and tragedy followed. Had they regarded the needs of body and spirit, "finis" would not have been written and they might have been spared for more years of effective ministering.

In this discussion I will attempt to show why the minister's morale is weakened, if not completely destroyed, and how the minister may fortify himself against the enemies of a strong, courageous ministry.

The average minister, when his salary is small, must face a pack of wolves at the door. It is incumbent upon him as a leader in the community to maintain a reputation for integrity in his business transactions. He has many refined tastes which he would like to indulge and satisfy but constant denial wears away his keen love of the cultural values if he does not remain on guard. The tools which he needs so urgently for his work are beyond his reach and he must be content to plough with a wooden ploughshare. His sensitive nature rebels and sometimes embitters him. Dr. A. S. Hoyt in that stimulating book entitled, *The Preacher*, observes: "It will require no very strenuous nor heroic spirit to go acceptably enough through most of your public services, but it is hard to toil without visible returns; to see your most sacred endeavors coarsely handled; to find spiritual things profanely criticised; to spend wretched hours cheerfully among ignorant, unclean, petulant, gossiping, weak-minded people. Nothing that I know of will carry one graciously and gladly through that but the Christ in the heart." [1] May I add, not irrever-

[1] Hoyt, A. S., *The Preacher*, p. 130.

ently, that the minister needs not only the Christ in his heart but also some steel in his body and some gray-matter in his skull. Not a few heart-breaks in the ministry may be attributed to the poor use of the intelligence which God placed in our heads and to a misuse of the body, the cathedral of the spirit. No man can maintain his morale for long who persistently loses sleep and consistently neglects his studies.

Physical impoverishment is a subtle foe. Many ministers, who were famous athletes in high school and college days, have failed to keep in training for an exacting calling. The passing years have brought dwindling strength and atrophied powers. No longer do they radiate abundant health in the sick-room; or stir the imagination of the Boy Scout Troop with visions of splendid manhood. "Charles Simeon of Cambridge University used to say to the young men preparing for the ministry, that the requisite of good, hard reading was that they should take good care of the third milestone out of Cambridge." [2] It is easy to neglect one's health on the plea of pressing duties or a lack of gymnasium facilities, but a systematic arrangement of engagements and study coupled with some exercise forms which do not require much equipment will aid in keeping the minister's mind alert and his body toned-up with a well-oxygenated blood supply.

Perhaps it is beyond the province of this discussion to refer to the minister's eating habits, but anyone acquainted with the parish mind knows how often ministers are judged by their appetites. One hostess informed her visitors that a former pastor assumed the privilege of investigating and sampling the contents of the ice-box whenever he called on a pastoral visitation. Such acts are not conducive to good morale on the part of either minister or layman.

Heavy eating before preaching or studying is recognized as a foe to the minister's morale. Many a dull sermon is directly traceable to the stupefied mind of the immoderate eater; many a clash between pastor and member may be attributed to poor digestion. The minister must discipline himself before he may speak with authority to his laymen.

The clergyman's mental attitude is often his enemy rather than his ally. Laymen make the sad observation that "ministers are melancholic and preach a pale Galilean gospel." Gospel in the Greek means "good tidings," but so often our appearance and discourse do not suggest even remotely that we are the bearers of good news. Several causes for this acute mental depression may be cited. Some have been mentioned, but the minister must look within for the cause of his gloominess. Sin will cast a pall over him at times when he views the world to which he preaches, but that should present a challenge rather than a chronic attack of the

[2] Hoyt, A. S., *The Preacher*, p. 41.

" blues." No preacher has been worth anything who didn't face the moral waywardness of a large percentage of humanity and regard it as a challenge to his powers of leadership. He should rejoice as " a strong man to run a race " and not mope dispiritedly along the first quarter-mile of life.

Those who have read Sir James Barrie's *The Little Minister,* will recall the policeman, nicknamed " Weary World " by the villagers because of his oft-repeated observation, "Aye, it's a weary world!" No one will doubt the appropriateness of this remark when sorrow and discouragement invade the heart. One will be tempted to self-pity while laboring under the stress of sermon preparation, address delivery, and listening to other people's troubles when your own heart is breaking, but invariably the minister must bolster his weakening morale with a reflection upon the young man of Galilee who " stedfastly set his face to go to Jerusalem," who entered the darkness of Gethsemane and prayed, " My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as Thou wilt."

Dr. Norman Maclean of Edinburgh has a sermon entitled, " The Medicine for Depressed Souls," the text of which is found in the twenty-third Psalm, " Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." He comments upon it by saying " It is one thing to see the beauty of a Psalm such as this; another to set our own lives to the melody of it." [3] Is it necessary to add that we are guilty of dissonance because of our petulance, impatience, and woeful lack of faith in Divine Wisdom? How difficult it is for a minister to realize that his own pain and fear will merge into a superb symphony called " The Fellowship of Suffering " made up of the poignant melodies of human hearts that have met life's crushing blows with triumphant faith by God's grace.

Spiritual malnutrition is another threat to ministerial morale. Evidences of its ravages may be found wherever a brother in the gospel attempts to perform the sacred duties of his calling upon a minimum of inspirational, devotional and intellectual food. Dean Swift in a " Letter to a Young Clergyman " writes concerning such an individual; " If such gentlemen arrive to be great scholars, it must, I think, be either by means supernatural, or by a method altogether out of any road yet to be learned." [4] A man's larder of books may be small from which to build up spiritual strength but a few choice volumes, added to the most famous " Sixty-six," plus " The Book of Human Hearts " which is the parish, should enable him to eat freely of the Bread of Life and vitalize his entire ministry with radiant energy and undiminished faith.

[3] Marchant, Sir James, *British Preachers,* 1925; p. 298.
[4] *Jonathan Swift,* Modern Students' Library, p. 213.

Elizabeth Barrett Browning wrote:

> "Earth's crammed with heaven,
> And every common bush afire with God:
> But only he who sees, takes off his shoes;
> The rest sit round it and pluck blackberries,
> And daub their natural faces unaware
> More and more from the first similitude."

The minister must beware lest he daub his face with blackberries and thus obscure the impression of the Divine likeness. The blackberries of the minister's life are the sundry invitations which he will receive and which divert his thought and energy from the real task to which he is called. He must be alert to see the "common bush afire with God" and not cram his prophetic mouth with the blackberries that afford poor nourishing elements for his spiritual life.

In summary: A minister's morale may be maintained by thoughtfulness. Rodin's statue, "The Thinker," should be an inspiration to the minister. Let him take time to think through the probable outcome of several courses of action which may be contemplated. If differences arise in his church administration, he should ask himself, "Am I in the right? Have I looked at both sides of the case? If I'm wrong, am I man enough to admit my mistaken judgment? If I'm right, have I the courage to face certain disapproval? Am I in the right frame of mind to render a fair judgment?" All of these queries and many others, if reflected upon, will save the minister from a valley of tribulation.

In addition to a thoughtful ministry the clergyman must at all times rely upon the channels of communication with the Most High God. It would be well for him to remember the advice King Arthur gave to Sir Bedivere:

> "More things are wrought by prayer
> Than this world dreams of. Wherefore, let thy voice
> Rise like a fountain for me night and day.
> For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves and those who call them friend?
> For so the whole round earth is every way
> Bound by gold chains about the feet of God."

Finally, by the same brand of courage you discover at a bedside, by the same hope you find in a home hushed in sorrow, by the same gratitude you experience in the heart of a redeemed child of God, you maintain your morale and win your battles in the name of one who said, "I am the way, the truth, and the life."

THE ORIGINAL LANGUAGE OF THE GOSPELS

NEW TESTAMENT SCHOLARSHIP CHALLENGED

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THE greatest advance in centuries in New Testament studies was made within our own time. It came about when Adolf Deissmann casually picked up in a library a new section of the Berlin Greek papyri, and, because he saw the name of a friend signed at the bottom of one page, was led to read on. His reading convinced him that the Greek of the sheet was like the Greek of the New Testament. Further study strengthened the conviction, now accepted without question, that the Greek of the New Testament is not an artificial language, nor "a language of the Holy Ghost," as a German theologian once described it, but bears a close resemblance to the common Greek spoken in the Græco-Roman world of the first Christian centuries.

Within the last forty years documents by the hundred thousand have come to light from the rubbish heaps of Egypt, providentially preserved in the sands of that country—private letters, business letters, tax lists, property returns, meat bills, nurses' receipts, invitations to dinner, wedding invitations—which have given us a picture of the life of the common people of the Græco-Roman Empire in the early Christian centuries, have illustrated the literary forms of the New Testament, and have shed new light on its vocabulary, grammar, and syntax. Nor do we appear to be at the end of these discoveries in Greek papyri. A little over four years ago there were discovered in Egypt the Chester Beatty papyri of the Gospels, Acts, Pauline Epistles, and Revelation, the oldest manuscripts of the New Testament up to that time, which take us back to the early third century. Since then, the British Museum has recorded, among a collection of papyri acquired two summers ago, two imperfect leaves (four pages) and a small scrap which come from an unknown Gospel. Still more recently, the John Rylands Library, Manchester, announced the discovery of a leaf of St. John's Gospel which Professor Deissmann would date in Hadrian's reign (117-138 A. D.), if not in that of his predecessor Trajan.

Over against the fact that the New Testament comes to us in Greek, and that, with some reservations, the colloquial Greek of the day, must be set the phenomenon that Jesus and his immediate followers were Aramaic-speaking Jews. How is it that the Gospels which contain his

story and teaching have not come to us in his native language? We might naturally have expected that the story of him whom the common people heard gladly would have been preserved to us clothed in the homely dress of the language in which it was uttered.

All the more might we have expected the Gospel story to have been transmitted in Aramaic when we consider how evidently the Aramaic background shows up on the surface of our Greek Gospels. The surname of Simon—Cephas—for example, is genuinely Aramaic, *kēphā,* "rock" (John 1:42). The term Boanerges in Mark 3:17 probably goes back to the Aramaic *benē regēsh,* "sons of rage," an epithet which suits the men who later would have wiped out a Samaritan village by fire from heaven for an act of inhospitality that they had suffered (Luke 9:52-54). Thomas, another disciple of Jesus, is the Aramaic *tōmā,* "twin." In such names as Bartholomew, Bar-Jonas, Barsabbas, Barabbas we have the appearance of the Aramaic *bar,* "son." The place where Jesus was crucified, Golgotha, is in Aramaic *golgoltā,* "skull." Martha, that perfect type of the housewife who thinks of hospitality only in the terms of an elaborate spread, bears a name most appropriate in its Aramaic *māretā,* "lady" (lady bountiful, shall I say?). Though there may be differences among the experts concerning the Aramaic derivation of particular words, there is no question of Aramaic coloring after this fashion in the Gospels.

Now there has come a scholar of the first rank, Dr. Charles C. Torrey, professor of Semitic Languages in Yale University, to assert that the Aramaic influence in early Christianity was much more extensive than this. He contends that the four Gospels of our New Testament were originally written in Aramaic and that our Greek Gospels are merely translations of these Aramaic originals. He has gone below the Greek to what he thinks was the original underlying Aramaic text, and has offered a retranslation into English of such a restored text in a book, *The Four Gospels: A New Translation,* Harper and Brothers, the outcome of over forty years of work in his chosen field.

The result of the publication of Doctor Torrey's translation, with the accompanying essay with which he supports his thesis, has been the precipitation of a merry battle between Greek scholars in the New Testament field, on the one side, and Doctor Torrey and other men in the Semitics field of study, on the other. Prof. D. W. Riddle, of the University of Chicago, and Doctor Torrey crossed swords in counter articles in the *Christian Century.* Dr. Edgar J. Goodspeed, also of the University of Chicago, attacked Doctor Torrey's contention in the staid pages of the *Atlantic Monthly.* Dr. J. A. Montgomery, of the University of Pennsyl-

vania, gave a most favorable review of Doctor Torrey's book in the *Journal of Biblical Literature,* while in a later issue of the same journal Prof. Millar Burrows, now of Yale University, supported the translation hypothesis. On the other hand, Prof. Ralph Marcus, of the Jewish Institute of Religion, New York (a Jewish scholar with wide knowledge of the Aramaic field), registered in the *Harvard Theological Review* a general skeptical attitude to Doctor Torrey's results. Doctor Torrey replied to Professor Marcus in the *Journal of Biblical Literature,* and others have continued the debate on the question.[1] English scholars have been slower in entering the lists. One of the first to do so, Prof. C. H. Dodd, of Oxford University, concludes a review of Doctor Torrey's book with these words: "We shall do well to be somewhat reserved about the new theory of Gospel origins. . . At the very least, this book powerfully confirms the belief that, whatever may be true about the date and composition of our Greek Gospels, they preserve materials still plainly bearing the stamp of their origin in the environment of primitive, Aramaic-speaking, Palestinian Christianity, and therefore standing very near to the historical life and teaching they record. Doctor Torrey has offered a hard nut to crack."

What is the basis upon which Doctor Torrey rests his work and makes his claims? "As is well known," he says, "the mother-tongue of Jesus of Nazareth, of the Galilean villagers, of the people of Jerusalem and Judea, in short, of all Palestine, was a fairly homogeneous dialect of Western Aramaic. This had been the language of the land for centuries, and it continued to be the vernacular until long after the Apostolic age. The speech of the common people of Galilee differed in some noticeable respects from the Judean dialect; the literary language however was uniform, not only throughout Palestine, but also in the Jewish Dispersion. Wherever a word or phrase is quoted in its original form, in the Gospels or Acts, it is Aramaic. This was the language used all the time by Jesus and his disciples, and by all those with whom they spoke, in the varied transactions and discourses recorded in our Gospels." [2]

From the time of the return from the captivity in Babylon, Aramaic, a kindred language to the Hebrew in the Semitic family of languages, gradually ousted Hebrew as the language of the Jews. Hebrew survived in the services of the synagogue and in the New Hebrew, used as

[1] Two of the latest articles, that of Prof. T. W. Manson, "The Problem of Aramaic Sources in the Gospels," in the *Expository Times,* October, 1935, and that of Prof. George A. Barton, "Professor Torrey's Theory of the Aramaic Origin of the Gospels and of the First Half of the Acts of the Apostles," in the *Journal of Biblical Studies,* October, 1935, come very close together in some of their conclusions on the Aramaic element in the Gospels.

[2] *The Four Gospels,* pp. 249f.

the language of instruction in the rabbinical schools, surviving as a spoken language in certain circles in Palestine well into the Christian centuries, and preserved for us in the Midrashim and other rabbinical literary remains. Due to the large and important Greek-speaking Gentile communities in and near Palestine, many of the Jews, Jesus undoubtedly among them, spoke Greek as a second language. But Aramaic was the native and general language of the Jews of Palestine in the days of Jesus and of the early church.

That the Galilean dialect of Hebrew differed in some details from the dialect spoken around Jerusalem is attested by the incident recorded of Peter in Pilate's courtyard, when he was accused of being a Galilean by those around the fire with him: "Of a truth thou art one of them; for thy speech maketh thee known." Apparently the Galileans slurred their guttural letters in some way, in contrast with the more accurate pronunciation of those letters by the Judeans.

The Galilean dialectic differences, however, are of minor importance and need not to be taken into account. The important fact which Torrey stresses is the existence, scanty though its actual remains may be, of a literary Aramaic language uniform throughout Palestine and the Dispersion, which has close approximations to the literary and popular forms of the language of Palestine in the time of Jesus. In other words, a vehicle was at hand for the writing of the Gospels in Aramaic had the desire been present. Some critics of Doctor Torrey's findings stress the scantiness of the Aramaic remains on which he bases his work and the lateness of the date of some of it. Not all take this ground, and there is no doubt that those who do make too much of their contention.

It might be of interest to point out that what remains we have of this literary Aramaic reveal it to be an excellent instrument for the craftsmanship of the writer, a fact which may be surprising to the student of literature. It had a vocabulary, a simple syntax, and a flexibility which made it, in Doctor Torrey's words, "the natural vehicle of a clear and flowing prose style." Thus it was well-fitted to be, as it became, a world speech. Aramaic possesses the art of prose narrative, sharing this with Hebrew and other Semitic languages. It is not so generally recognized that on the poetic side also Aramaic stands very high. Doctor Torrey points out the remains of Aramaic verse in the Gospels, but Dr. C. F. Burney, in a work, *The Poetry of Our Lord,* completed just before his death, preceded Doctor Torrey in demonstrating that much of Jesus' teaching follows the rules of composition of Old Testament Hebrew poetry.

We will now turn to note some of the results for the text of the Gospels as Doctor Torrey reconstructs it.

Some proper names which have always been a puzzle to commentators and which Doctor Torrey explains on the basis of the misunderstanding of the original Aramaic may first be noted.

The epithet, "the Cananæan," applied to Simon, one of the Twelve, in Matthew 10:4 and Mark 3:18, has presented a difficulty of interpretation, which has been resolved by preference to Luke 6:15, where the same Simon is called the "Zealot." Much has been made of the fact that Jesus numbered among his immediate followers one who believed that the only way to bring in the Messianic kingdom was by way of the sword. But Doctor Torrey shows that the word Καναναῖος is a gentilic in *-an, Qānānai,* an adjective formed from the name *Qānā,* doubtless Cana of Galilee, following a familiar Semitic model; so that we should read, "Simon of Cana." Luke, puzzled by the expression, read it as *qannai,* "zealot."

We read in Matthew 27:32 of "a man of Cyrene, Simon by name," who was compelled to bear the cross of Jesus. Imagination in the service of exegesis has loved to play around this man from North Africa who, on a casual visit to Palestine, was pressed into this service for the Master and honored with the bearing of the cross. But again Doctor Torrey is destructive of established exegesis. "It seems certain," he says, "that Simon was not a Cyrenean (*Qurenai*), but a farm-labourer (*qurwai*)," for "in both the square character and the script of the Aramaic papyri *nun* and *waw* are sometimes made exactly alike, as can easily be shown." This reading is supported by the parallel passages in Mark and Luke, where Simon is described as "coming from the field." It is possible that the imaginative preacher has a wider field for exegetical flights with the new reading than with the old. If Doctor Torrey is right, the man who bore the cross was no bourgeois on a tour of the Holy Land, but a farmer, of the very backbone of the nation.

The Greek text of John 4:7 should read in translation, "There cometh a woman *from* Samaria," a geographical absurdity in the light of the previous verses. Our usual translation tries to get over the difficulty by rendering, "a woman *of* Samaria." Doctor Torrey sees here the word *Shām'rāyē,* "Samaritans," and so gets the reading, "a woman of the Samaritans," i. e., a Samaritan woman.

Like the Hebrew, written Aramaic lacked vowel-points, and a word or phrase might be given quite different meanings according as one set of vowels or another was applied to the consonantal text. It is easy, also, to mistake one letter for a very similar one and so to arrive at a doubtful reading. Or the text itself might be in error and translation simply repeat the error. Many of Doctor Torrey's readings are arrived

at by a reconstruction of the text where he believes the consonantal text was misread or at fault. A number of these reconstructions are now offered:

Instead of the usual reading of Matthew 5:48, "Ye therefore shall be perfect, as your heavenly Father is perfect," Doctor Torrey reads, "Be therefore all-including (in your good-will) even as your heavenly Father includes all." This, he believes, gives point to verses 43-47 preceding. The disciples are to show kindness *to all men,* even as their heavenly Father makes no exception. Doctor Torrey presupposes the underlying Aramaic form to be *g'mar,* which he reads in the active, not the passive form, and so gets the meaning he offers. I am not certain that Doctor Torrey has chosen the correct Aramaic word here. Nor am I convinced that the text needs any change, if the Greek word τέλειος is understood in the context which Doctor Torrey here insists upon, not as demanding an impossible imitation of God, but as invoking a perfection in the human attributes of kindness, love, good-will—attributes wherein men may show themselves "likest God."

The clause of the Lord's Prayer, "Lead us not into temptation," has been a difficulty to commentators and to pious souls throughout the ages. It seems to imply that God deliberately forces us into tests that prove quite too strong for our weak natures. It makes us pray for an avoidance of the tests, though Jesus himself had to face them, and though experience proves that only from tests does endurance come. Doctor Torrey gets over the difficulty by reading, "Let us not yield to temptation." The Aramaic idiom, however, which he offers as the basis of this reading is scarcely convincing. In the morning service of the Jewish prayer-book occurs this prayer: "Bring us not into the power of sin, or of transgression or iniquity, or of temptation or of scorn: let not the evil inclination have sway over us." The Greek text is a fair attempt to render the original, but must be interpreted in the light of its Hebrew background.

In Mark 7:3 there is a curious verse explanatory of Jewish custom: "For the Pharisees, and all the Jews, except they wash their hands πυγμῇ (or πυκνά, undoubtedly an attempt to explain the earlier and more difficult reading), eat not, holding the tradition of the elders." This word πυγμῇ is variously and hopelessly rendered in current translations and their original variants by "with the wrist," "up to the wrist," "up to the elbow," "diligently," "with a handful of water." (One wonders why "pugnaciously" was omitted from the suggestions!) In resolving the difficulty here, Doctor Torrey sees a very common confusion between Aramaic letters *daleth* and *resh.* Instead of *lgmr* (*ligmār,* "at all"), the translator read *lgmd* (*ligmod*), which he rendered by πυγμῇ. Thus Doctor

Torrey secures this reading, "For the Pharisees, and the Jews in general, do not eat at all without first washing their hands, holding fast to the tradition of their ancestors."

A verse most difficult of interpretation is Mark 9:49, "For every one shall be salted with fire." Early scribes tried to explain this clause by the addition of another, which appears in our Authorized Version, "and every sacrifice shall be salted with salt." Doctor Moffatt did not know what to do with the text as it stood, and in despair offered an interpretative translation, "Everyone has to be consecrated by the fire of the discipline." He seems to have felt that this translation needed some interpretation also, for in a footnote he gives this somewhat dubious comment from Professor Menzies: "There is fire to be encountered afterwards if not now; how much better to face it now and by self-sacrifice insure against the future." Doctor Torrey attacks the difficulty in another way. He notes that in the preceding verse there is a quotation in Hebrew containing the word *hā'ēsh,* "the fire." He thinks that in verse 49, the verse in question, there occurred the word *bā'ēsh,* the participle of an Aramaic word meaning "become spoiled." The translator naturally supposed that verse 49 was a further quotation of Old Testament Hebrew, and so translated this word as "with fire." But the verse was in fact Aramaic. Translate it as such and a perfectly intelligible reading results—"Whatever would spoil, is salted." This agrees well with the comment on salt which follows.[3]

The ordinary translation of Luke 17:22, "The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it," does not suit the verses that follow. What the disciples were longing to see was the second coming. By the recognition of a peculiar adverb of the Judean Aramaic, with which Luke was not familiar, Doctor Torrey would offer what he thinks is a more satisfactory reading: "He said to the disciples: Days will come, when you will greatly desire to see the day of the Son of Man but will not see it."

In John 5:36 the clause, "But I have greater witness than that of John," introduces a comparison of Jesus and his works with John and his works that the context does not demand. Doctor Torrey sees here an example of translation Greek and makes the clause read, "But I have the witness of one greater than John." The greater witness is God himself. This reading does seem to bring the verse in line with verse 32 and the whole context.

[3] With Doctor Torrey's suggested reading of this verse compare that of Doctor Couchoud, in "Was the Gospel of Mark Written in Latin?" translated by Prof. M. S. Enslin and published in this journal, January, 1928, and of Dr. Rendel Harris, in "An Unrecognized Latinism in St. Mark," in the *Expository Times,* June, 1924.

My own studies long ago convinced me that the Aramaic ancestry of at least certain elements in the Gospels is a factor to bear in mind continually. I have suggested,[4] for example, that Matthew 6:28, "Consider the lilies of the field, how they grow," is a mistranslation of the original Aramaic, and was due to the mistaking of one letter for another. The translator read פרה (Aram.), "grow" in his text, which he translated by *αὐξάνω*, when the text really read פרח, "bud, sprout, blossom," which required to be translated by *ἀνθέω*. The correct translation would then be, "Consider the lilies of the field, how they bloom."

I have thought it possible also [5] that by choosing the wrong meaning of a preposition which had two meanings, the translator rendered Matthew 5:39 as, "Resist not evil," when the other reading of the same preposition would have given him the reading which certainly suits the context better, "Do not stand upon your rights."

With these examples I close my illustrations of the possible gains to the text of the Gospels from a recognition of the Aramaic originals, in whole or in part. If, however, the Gospels as we know them appeared first in Aramaic, as Doctor Torrey maintains, it is natural to ask how they disappeared without leaving a trace. We will let Doctor Torrey answer: "The most potent cause of the disappearance of the Aramaic Gospels was not persecution, nor conflagration, nor the breaking off of local tradition. It was the new relative position occupied by the Greek-speaking branch of the Christian church. Partly because of the calamities which came upon Palestine, but far more because of the surprising growth and spread of Christianity westward, the leadership soon passed over into Greek hands. The new sect gained its first recruits in Israel, indeed, and they were very numerous; but the great majority of the Jews grew more and more determined in their opposition. The leaders of the Jewish-Christian church found it best to cut loose from their people, and to adopt for religious use the language of the Gentiles.[6] I would add that the climate of Palestine would not be conducive to the preservation of papyri, which, in the humble beginnings of the Christian church, would be the only material available to the Jewish-Christians. Aramaic Gospels, if such existed, would stand little chance of surviving in the climate of Palestine.

The sub-title of this article is "New Testament Scholarship Challenged." This title arises from Doctor Torrey's assertion that the four

[4] *Crozer Quarterly*, January, 1933.
[5] *Canadian Journal of Religious Thought*, November-December, 1930.
[6] *Op. cit.*, pp. 264ff.

Gospels were written wholly in Aramaic, primarily for the Jews, and at an early date. Our Greek Gospels, he says, were only translations of these original Aramaic Gospels, made when the Jewish-Christian church found it necessary to cut loose from their people and to adopt for religious use the language of the Greek-speaking branch of the church whose growth has been so surprising and rapid. Doctor Torrey would date Mark exactly in the year 40, Matthew soon after, Luke next, and John about the year 60.

Doctor Torrey's contention constitutes a most provocative challenge to New Testament scholarship. It is very doubtful if he can maintain his thesis. The most painstaking and devoted work has been given to the question of the character of the four Gospels and of their relationship to each other, by English, American, and Continental scholars for the last half-century. Out of their work certain general agreements have been arrived at with respect to the Gospels. If, however, the Gospels originated wholly in Palestine, and all were composed toward the beginning of the Christian church, then much of the work that has been done has gone for nothing and the problem of the relationship of the Gospels must be attacked afresh.

So, too, with respect to the idea of the early church. The common view has been of the church as developing only slowly, as the vision of the disciples of Jesus enlarged. Jerusalem, with the natural conservatism of the Jewish connection, served always as a drag upon the wider movement. But if the Gospels were written close to the beginning of the Christian faith, then we would be forced to think of the church as springing full-blown, universal in its outlook, from Jerusalem. The view of the development of the church that is presented in the book of Acts must undoubtedly undergo some modification, but that does not mean that Doctor Torrey's theory must necessarily be accepted. His theory, if true, would plunge us into a sea of problems.

Doctor Torrey has helped us to see more clearly, however, that the Aramaic background of the Gospels must be taken account of to a greater or less degree. If not of the four Gospels complete, there may be at least direct translation from Aramaic documents in part. I think it would be a strange thing if something of what Jesus said, if not what he did, were not preserved in writing and had formed one of the Gospels before the Gospels to which Luke refers in the first verse of his Gospel. There can be little question but that oral transmission of Jesus' words would first be in Aramaic, and that these must have come over into Greek at some time, with peril of mistranslation in the process.

We can reconstruct the form and color of the landscape which

formed the background of Jesus' life and activity. But his spoken words, the homely speech of his Aramaic tongue, were an essential part of him, fitting in with the rest of his setting and taking us very close to his thoughts and ideals. We owe Doctor Torrey a very great debt if in any way he has brought us nearer to the actual words of the Master and to any degree thrown fresh light upon their meaning.

THE IDENTITY OF RELIGION

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Does religion have an identity of its own? Or does it derive its content and meaning from other sources? At least three recent tendencies raise this alternative and create doubt as to the primary character of religion. First is the present fashion of interpreting religion in terms of social process, of identifying it with the search for highest social values, and consequently broadening the base of religion to include the total range of experience wherein such aspiration is manifested.

Second is the entrance of science into those areas of nature and experience which were once considered the exclusive possession of religion. This inquiry into natural phenomena began with the Greeks about 500 B. C. Instead of a theological explanation of nature and the world in terms of capricious wills, the Grecian thinkers offered a rational explanation in terms of causes, principles, and laws. Modern science continued to reveal the hidden places of mystery and miracle. Today science has even entered the realms of soul and religion, and subjected them to scientific scrutiny. And along with this scientific movement has gone the parallel process of secularization, pushing the area of the sacred and holy further and further into the background.

Third is religious and philosophical humanism. The intensely human and practical interest of the modern world has tended to shift our thinking from a God-centered to a man-centered basis. Interest in the cosmic, metaphysical, and God has declined; perhaps only temporarily forgotten. It is said that God is merely a subjective creation of religious faith and that even religion itself would be much better off without a conception of God at all. Most thinkers would not go so far, but there is an unmistakable shift in this direction.

As a result of the above movements, and the climate of opinion which they represent, what is going to happen to religion? Will it survive? Will it maintain its identity? Or will the stream of religion join other tributaries of human endeavor in a deeper, wider, and richer river of experience, thereby losing itself in a more abundant life of the spirit? Or will religion maintain its identity in this common experience and continue to discharge its distinctive function in leavening the whole lump of experience? Or again is religion merely a quality of experience, an urge

toward higher worths and values? In other words is religion unique and distinguishable at all times from other forms of experience?

Obviously this is a question of the identity of religion. Upon it would appear to hang not only the fate of religion as a distinctive identity but also whether it will survive as a separate function and institution in society.

In the recent effort to reestablish the place and significance of religion in the whole area of experience and to rescue it from an all but exclusive possession of the cultus of organized religion, one wonders whether we have not gone too far in the other direction in identifying religion with the culture and worthful experience of the common life. Are we not in danger of interpreting religion so broadly as to lose all its significance?

The Objective Basis of Religion

Is religious experience a response to an objective reality? Does religion have an object in the environing world to which only a religious response can be made? And does religion rest upon a fundamental need of adjustment to this objective cosmic reality? To insure its identity religion requires three elements or conditions as its basis: an individual capable of and in need of making a religious response, an object in the environing world which requires a religious response, and the identity of this response. Proving the existence of these facts, we shall assume the identity of religion.

In defense of the identity of religion we shall describe religion as man's effort to make adjustment to that reality or object of the world which we shall call God. It is response to the cosmic reality of the world. We shall assume the existence of the individual and his ability to respond to deity. The identity of the response will be discussed later. Our immediate and crucial question concerns the reality and existence of the religious object. Is there a Divine Reality, Power, Activity, Creative Principle, a God—whatever one may prefer to call this cosmic reality—which is the source and efficient cause of the processes of the world? And granting the existence of such cosmic object, are we warranted in assuming that it calls for religious response? Stated in this way it would hardly seem necessary to prove the existence of such object or agency. How else could one account for the world and the processes within it? Certainly no one will want to deny the existence of the world and its creative processes. There must be some principle or agency within or behind these processes to make them possible. Life, creation, growth are inexplicable without some cosmic power. To accept these facts is to accept a Creator of them. They are beyond human invention. We cannot supplant them; we can only use them. And to attempt to explain them

without the interjection of some cosmic agency appears absurd. Without God the world is inert, purposeless, and without meaning.

Nor does the reality of God depend upon an adequate definition of him. We did not wait for an explanation of electricity before we started to use it. In fact it is today transforming our entire social and economic life; yet scientists are unable to tell us the exact nature of it. So men were religious and continue so to be with little actual knowledge of God. But the quest of knowing God continues. This is the significant thing. This is religion. What better proof of the existence of God and the identity of religion!

Identity of the Religious Response

The second factor in the identity of religion is the religious response to God. But here again the social and ethical concomitants of religion have been so thoroughly and repeatedly emphasized in recent religious discussions, along with the humanistic trend of modern thinking, that the identity and religiosity of religion has been obscured almost beyond recognition. It has also created confusion of far-reaching consequences for religion.

The reason for this confusion is rooted in the very nature of human progress and civilization. In general civilization develops as a whole rather than by parts. It resembles a football game more than a relay race. It is a collective enterprise. Even so-called individualistic capitalism would be utterly impossible without considerable collectivistic organization and technique. For capitalism is just as much a social, cooperative achievement as it is technological and industrial. As civilization advances it must by its very nature become more and more interdependent. In the field of science one would not expect the invention of the airplane in the eighteenth or even in the nineteenth century. It had to wait for advances in science along many lines. Neither can one expect a great moral reform without parallel advances along many other lines. There was for instance a close relationship between the invention of the cotton-gin and the freedom of the slaves. So for these same reasons ethics and religion became very closely related and interdependent on the higher levels of culture and civilization. It was no accident that the highest social and ethical ideals have been proclaimed by religious prophets. The lofty religious conceptions of the eighth century prophets of Israel would have been impossible without the equally high ethical standards. But this very close relation of ethics and religion has tended to confuse the two in our minds. They are inseparable indeed in a religion like Christianity but not identical. Jesus' teaching was supremely ethical

but it was motivated and generated by an intensely religious experience.

With this discussion of the confusion of ethics and religion let us revert to our original question of the identity of the religious response. The religious response is characterized, first, by a feeling of cosmic determination. It may be a blind and helpless fear of superhuman manifestations in the environing world with only a vague or no conception at all of deity. It may be a feeling of faith and confidence in a deity who makes all things work together for good. It may be a feeling of joyous fellowship and communion with a heavenly Father. Or it may be an impersonal and disinterested feeling toward a creative Power in nature. But in every case there is the feeling that one's life is beset within and without by cosmic determinations and that one is obliged to reckon with them. This feeling comes to its highest expression in the experience of worship.

The second characteristic of the religious response is cosmic perspective. It lifts one's eyes above the immediate and temporal to the cosmic and spiritual. It gives a sense of destiny and dignity to human life. It makes one kin with world-building forces. It gives one a world view. It gives a balanced and disinterested view.

It is true that this long view of religion has at times tended to obscure the earthly scene, its problems and duties. It has encouraged an other-worldly attitude. Paul spoke of heaven as being his real home. The cross became the symbol of Christianity. The other-worldliness of Christianity was an exaggeration and not a very healthy development, but it grew naturally enough out of religion's characteristic emphasis on ultimate and spiritual realities. Religious leaders see the ideal and spiritual so clearly that they are tempted to neglect the immediate and earthly. Moreover nothing indicates so clearly the identity of religion as this other-worldliness.

But it is this same world perspective of religion which gives prophets of religion their zeal to achieve far-reaching spiritual objectives, that places duty above patriotism, conscience above statute, service above reward. It is this vision which lights their souls, steels their wills, and fires their enthusiasm. The light of heaven shines in their eyes.

The third characteristic of religious response is cosmic motivation. It has often been said that the world's knowledge far exceeds man's willingness to use it in behalf of mankind in making the world a better place in which to live. Confession outruns profession. Jesus did not bring new religious teaching; what he brought was a new life and a new imperative to seek higher righteousness and to put old teaching into prac-

tice. His greatest contribution to religion and to the world was his spiritual imperative. This is religion *par excellence.* It is a call for sacrifice of self, for loyalty and devotion to cosmic ends. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:24, 25). Religion has given more than its share of martyrs to the world. But this is because of the nature of religion, its cosmic motivation.

Identity Amidst Change

Religion is a primary experience. It is fluid, dynamic, and changing. But it is an experience arising out of a permanent need and response to cosmic reality. This cosmic reality is God and the need is man's inability to get along without adjustment to God. Consciousness of this need and the effort to supply it gives permanency to religion.

However the effort to supply this fundamental need for religion has had varied results. The variety and diversity of religious experience is well shown in the history of religion. The fact is, no two large groups of people live under exactly the same conditions, either as regards the physical or the psychological world. It is but natural therefore that their religious development would reflect the variety of the environment in which they live. In consequence of this we have different religions in the world, such as Muhammadanism, Buddhism, Hinduism, and Christianity. In addition to these large religious units we find each religion broken up into a large number of smaller branches and sects—reflecting still further the variety of religious experience. Within Protestantism alone there are over two hundred sects.

Amid all this heterogeneity of religious development the identity of religion remains essentially the same. Each generation faces the world and its problems from its particular vantage-point of time and place. Consequently their religious experiences are continually changing. But the fundamental conditions are about the same all over the world. The need for food, shelter and protection are constant. The laws of nature operate the same. The same God rules the affairs of men and the world. Thus people everywhere and in all ages have confronted the same cosmic facts. They have made a religious response. But the particular way men have responded has varied. Always, however, there has been the consciousness of a superior power and the need for adjustment to it.

On the lower level of culture and religion fear is the dominant attitude, but as civilization advances religion becomes more positive and rational in its adjustment to deity. The conception of God grows and

expands in conjunction with social and intellectual experience. The cultus follows culture. But religion always lags in its rapprochement to the advances of science. Thus the need for changing the ideology of religion is constant. We are familiar with the stress and strain this creates between religion and science. It is a great mistake however to think that such lack of rapprochement indicates a fundamental incompatibility of religion and science and that modern culture is outgrowing religion. Those who express this fear overlook the primary character of religion and the fundamental need of religion on all levels of culture. Instead of outgrowing religion we are merely outgrowing certain ideologies through which religion in the past has expressed itself.

The truth is religion is slower in discarding outworn ideologies than is science for the simple reason that the discovery of truth and knowledge is not the primary concern of religion. But just as science has persisted in spite of past errors, so religion will also persist. It will adjust itself, as it always has, to the growing body of new knowledge. Thus religion will abide in the midst of change, because the need on which it rests abides. When one farms scientifically, one does not use nature less but more. No matter how much one cultivates and fertilizes the soil, selects and improves the plant, one does not depend less on the processes of growth. These processes are beyond the reach of man; he can use them and meet their condition but he cannot change them. So with religion in a scientific age, one does not use God less but simply more intelligently. To the Creator of all we must always look for sustenance and support. Of ourselves we can do nothing. Of this we are constantly reminded in the uncertainties and vicissitudes of life. We are subjects of a higher power. This consciousness abides. Thus while religions come and go, religion abides.

BOOK REVIEWS

THE THEORY AND PRACTICE OF CHRISTIAN EDUCATION, With Special Reference to India and the East. W. M. Ryburn. New York: Oxford University Press. 1934. Pp. xii, 260. $2.50.

WRITTEN with the particular problems of the Christian worker in India as a foundation, this book does not lend itself easily for use by Americans interested in Christian education. There are fairly frequent references to situations and customs which are foreign to Western culture. Here and there a word occurs which conveys no meaning to one not familiar with Indian modes of expression.

The particular type of psychology which runs through this volume is that which has been advocated by Prof. William McDougall. Many of the chapter divisions are on the basis of the so-called "instincts" which, the author apparently believes, control behavior. When one turns to consider that part of Mr. Ryburn's book which deals with educational theory, he is likely to be much more agreeably impressed. There is a definite commitment to the "life-centered" and "child-centered" approach to education. The author does not even allow his own rather conservative religious views to interfere with his appreciation for scientific pedagogy. Although there are points where one might wish to take issue with Mr. Ryburn as to the advisability of certain procedures, one cannot refrain from approving in the main his educational theory.

CHARLES M. COLDREN, JR.

ACROSS THE YEARS: An Autobiography. Charles Stedman Macfarland. New York: The Macmillan Company. 1936. Pp. 367. $2.75.

THIS is more than an autobiography—it is the revelation of the self-esteem of a man who has achieved certain recognition and distinction. Seldom does an author hold the center of his story to the degree he does in this. The glory of his life achievement is magnified by an emphasis upon the poverty of youth—though the reader marvels over the number of splendid advantages enjoyed by one so poor. In the late '80s at the age of twenty Mr. Macfarland became "active manager" of a firm of "commission merchants, in knit goods, mainly infants' shirts." And the story continues: "As I go through the department stores today, I see on the counters, types and styles of garments of which I was the inventor." He is very happy to report that he did not partake of all the moral habits of the business man of that day, adding: "although I wore the silk hat," as one would expect.

We are not at all surprised to learn later that Doctor Macfarland recommended a reorganized curriculum for Yale Divinity School, which, however, the School has failed, much to its loss, to accept. That also, during the war, he made certain suggestions to Doctor Zimmermann of the Foreign Office in Berlin, to Chancellor von Bethmann-Hollweg and Count von Bernstorff regarding peace, which however, they failed to appreciate. "My mature judgment is," he records, "that had the German government made some such reply to President Wilson as I urged, the response of the Allies would have been different. The United States would not have been dragged into the war. And this being so, Adolf Hitler would not now be the despot of Germany and a League of Nations would be guiding the destinies of Europe."

R. E. E. HARKNESS.

SEVEN BOOKS OF HISTORY AGAINST THE PAGANS: THE APOLOGY OF PAULUS OROSIUS. Translated with introduction and notes by Irving Woodworth Raymond, Assistant Professor of History in Columbia University. New York: Columbia University Press. 1936. Pp. 436 + 1 map. $4.50.

PROFESSOR RAYMOND has performed a notable service by his splendid translation of Orosius. The Latin text has long been available. Occasional paraphrases of an abridged text have been made through the centuries, notably one by Alfred the Great; but there has been no translation of the full text into any language. The present volume supplies this lack. The translation itself exhibits real skill, for it is fluid and readable; the occasional notes are pertinent, and the introduction brief but adequate.

Little is known of Orosius. Born in Spain toward the end of the fourth century, he not only performed the duties of a parish priest, but engaged in controversy against the Priscillianists and Origenists. Later he went to Carthage and studied with Augustine. About 415 he was sent by the latter to Jerome, then in Bethlehem, and embraced that opportunity to study with the latter. Thus he was precipitated into the Pelagian controversy. After a return visit to Spain he rejoined Augustine and at the latter's request wrote his *Seven Books Against the Pagans,* completing them in 418. The object of this book, as Augustine outlined it for him, was to meet the pagan charge that Christianity was the cause of all the evils the Roman Empire had fallen into. Orosius was[1] to

> discover from all the available data of histories and annals whatever instances past ages have afforded of the burdens of war, the ravages of disease, the horrors of famine, of terrible earthquakes, extraordinary floods, dreadful eruptions of fire, thunderbolts and hail-storms, and also instances of the cruel miseries caused by parricides and disgusting crimes

and thus to show that what had happened in the pagan past was infinitely worse than the misfortunes, either threatened or real, of the present; that the presence of Christians, far from causing a decline, had alone saved the empire from destruction at the hands of barbarians whom God was using as a scourge. Orosius' work is thus world history for a purpose. Again and again he stresses this note, as in the preface to the fourth book:

> A man who is annoyed by fleas at night and unable to sleep may happen to recall other wakeful hours that he once endured from burning fevers. Without doubt he will bear far less patiently the restlessness of these hours than the recollection of his earlier experience. Everyone on the basis of his own experience can testify that the time element does introduce a new consideration here. But will anyone come forth and assert, whatever his pain, that fleas cause greater suffering than do fevers? Or will anyone maintain that it is more unpleasant to be kept awake while in sound health than to be unable to sleep when at the point of death? Since this is so, I am quite willing to allow those dandies and my other critics to consider severe the evils confronting them (evils which occasionally reprove us for our benefit), yet I do not approve their making them more severe, by comparison, than they actually are.

[1] From the Dedication to Augustine.

The work was hastily done. Many inaccuracies are to be found, due in part to his desire to prove his thesis, in part to his use of several sources for the same events, and the consequent unreconciled (and unnoticed) disagreements. Thus Vespasian *ruled three years,* but *died in the ninth year of his reign.* But even modern writers have occasionally been known to do the same. The work, however, has considerable historical value and must have marked a distinct advance in its day, as the first attempt at universal history. It is furthermore characterized by amazing restraint. Had he been a scandal-monger what a picture he could have painted. Regularly however he omits the repellent or filthy details of the sorry events he is obliged to chronicle. Obviously he had no delight in exploring ancient garbage heaps. In this respect he is quite unlike his preceptor Augustine, not to mention Jerome. Furthermore he is modest about his own attainments, again unlike both of his masters, and free from the rancor and bitterness that so often characterized the apologetic writers of his day. Many of his utterances show a very real discrimination and reveal him as a man of no little insight, however hard he must ride his theme. His view of world geography with which he opens his volume appears to us quaint; much that is legendary embellishes his pages, as the story of the awful serpent more than 120 feet long killed by Regulus, or the desire of Tiberus, thwarted by the Senate, to have Christ declared a god.

I have read the volume with intense interest—of how few books can the professional reviewer say that honestly!—and expect to dip into its pages frequently, if only to enjoy the company of one of the very few figures of the past whom I think I should like to have known personally.

MORTON S. ENSLIN.

THE ROMAN'S WORLD. Frank Gardner Moore, Professor of Latin in Columbia University. New York: Columbia University Press. 1936. Pp. 502 + 57 illustrations, maps, and plans. $3.50.

IT is difficult to praise this excellent book too highly. It provides an intimate and fascinating picture of Roman life in all its phases, political, social, and cultural. The opening chapter "From Village to City-State" is a model of what writing of this sort should be. In twenty-one pages he gives a clear and concise account of the evolution of that very tangled and thorny subject which considerate high school teachers of Ancient History used to try to make intelligible by the aid of Tighe's *Roman Constitution.* Then come such chapters as Making an Empire; Tilling the Soil; Crafts, Trade, Transportation; Gods and Men, Festivals and Diversions; The Paternal Roof—the house, villa, its furniture, family and dress, slaves, and the like; Schools and Masters; In a Roman Library; Knowledge and Thought; Fine Arts; The City of Rome; and an appendix on the Army and Navy. The carefully selected bibliography for collateral reading for each chapter enhances the value of the book. The illustrations are well chosen and the plans distinctly usable. And finally the volume itself is a thing of beauty. Both author and publisher are to be warmly commended.

MORTON S. ENSLIN.

A FRESH APPROACH TO THE NEW TESTAMENT AND EARLY CHRISTIAN LITERATURE. Martin Dibelius, Professor in the University of Heidelberg. New York: Charles Scribner's Sons. 1936. Pp. 280. $2.00.

HERE for the first time is a thoroughgoing, if brief, study of all the early Christian writings from the point of view of form criticism. In a way it is an Intro-

duction to the Literature of the New Testament, but, as the English title fairly states, a distinctly fresh approach. It concerns itself chiefly with the types or forms of the material which early Christians produced: gospels, apocalypses, letters, treatises, sermons, ethical and ecclesiastical exhortations, prayers, hymns, and apostolic legends. The conventional cleavage between canonical and uncanonical is largely discarded, and no small part of the value of the book lies in the full and penetrating discussion of the latter writings, usually disregarded in the conventional discussions. Particularly good is the treatment of the apocryphal gospels. Strictly speaking little in the New Testament can be designated literature, that is the early writers made no artistic pretensions nor did they employ the usual "literary" categories of the day. The first traditions arose and were eventually collected with no literary intent or regard for the world at large, but simply to meet the immediate needs of the churches. None of the gospel writers, except perhaps the writer of the Fourth Gospel, is according to Dibelius properly designated an author. By their combination of the traditional material which had already grown and developed from the occasional historical words or pithy sayings of Jesus or which had been produced by the missionary preachers themselves they framed a distinctly new and Christian category. The freer use of the material and the greater willingness to reshape and transform his sources shown by John incline Dibelius to call him an author, but actually he too was distinctly bound by his sources. The writer of Acts, however, was less fettered; in these writings he was not a collector, for there was little to collect, but an actual author. As a consequence his writing is "the most literary book in the New Testament."

Although the volume is written in a singularly simple and unpretentious style, it will repay careful study by the most expert. It should be of more than ephemeral interest.

MORTON S. ENSLIN.

EARLY CHRISTIAN LIFE AS REFLECTED IN ITS LITERATURE. Donald Wayne Riddle. Chicago: Willett, Clark and Company. 1936. Pp. 256. $2.50.

IN this excellent study Professor Riddle stresses the need of viewing the New Testament as the reflection of the struggles and experiences of the early Christians rather than as the source which somehow or other produced the new religion. This difference in emphasis is all-important. When the various writings are so regarded—and of course those writings which did not gain their place in the canon are in this respect of equal significance to their canonical big brothers—they enable us to see the life and conduct of the men and women back in their formative days. This volume along with the one by Dibelius would make an excellent reading course for the minister who desires to keep abreast of recent thought.

MORTON S. ENSLIN.

THE EXPERIMENTAL LOGIC OF JESUS. Ralph Waldo Nelson. New York: Fleming H. Revell Company. 1936. Pp. 452. $3.00.

THE author challenges a few to an impossible task. It is this: . . "in this book, I am asking my readers to try the intellectual experiment of discarding their accustomed logic . . . to which they are already habituated and consent to think for a season in terms of a new logic." The task is not impossible to the many, for most people are unaware of the logical principles involved in their thinking. They

do not know whether they are using rationalistic or experimental logic. They have been using both, even though ignorant of their names.

In academic circles rationalistic logic has been dominant and so fashioned creeds and ritual; in non-academic circles within Christendom experimental logic has been the process in practical life. Recently, this fact was recognized by William James, who, recognizing the facts of experience, wrote: "Since the heart can thus wall out the ultimate irrationality which the head ascertains, the creation of its procedure into a systematic method would be a philosophic achievement of first-rate importance." Students of psychology were ready for this suggestion, and under the leadership of critical thinkers, chiefly Professor Dewey, Aristotelian logic is challenged by Experimental Logic. For many these American thinkers have discovered a new world into which they have entered not merely as adventurers and explorers, but as permanent residents. Professor Nelson is one of these. He has made himself at home in this new world of thought. He finds it so superior to his old homeland that he writes to friends left behind: "I am presuming to call upon my fellow Christians to burst the bonds of logic that have bound their faith for fifteen centuries, to declare their independence of its absolute forms, and to restudy the teaching of their Master in the light of whatever logical principles they may find inherent in his thought and life."

Professor Nelson is not interested in his "logic" as an end, but in the life and teaching of Jesus for today and tomorrow. He is sure that the orthodoxies of Catholicism, of Protestantism, of Hegelianism, of Historical Criticism, of Fundamentalism, and of Modernism respectively are offspring of rationalistic logic, and that the experiential method of Jesus will produce a better type of Christianity, and remove the false antithesis inherent in the cry of the non-Christian world, "Give us your Christ, but keep your Christianity." An experiment that promises this result is worth trying.

Professor Nelson is Professor of Philosophy and the Philosophy of Religion in Phillips University, Enid, Oklahoma. His years of teaching experience, unquestioned academic training, and loyalty to Christian ideals, win confidence in him as he beckons to companionship with him in his new homeland of thought. He conceived of such study twenty years ago. His views have been maturing under the guidance of pupils, fellow teachers, correspondents, books and reflective thinking. The result is this volume of four hundred fifty-two pages, including index. The introduction is a graphic characterization of traditional logic. The book has three parts: *Part I. The Presuppositions of Jesus:* Experience and Faith; The Basis of Jesus' Presuppositions; God the Father and Jesus' Relation to Him; Man and His World; Man as Moral and Free; Man as Morally Teachable. *Part II. His Procedure and Teaching Devices:* The Logic of Jesus; Theory: The Rôle of Language; The Laboratory of the Kindergarten; The Developing Laboratory of Human Life and Society; Foretelling Prophecy; Golgotha; Eternal Life and Judgment. *Part III. His Programme for Christians:* Believing; Doing and Knowing; The Comforter; The Manual of the Second Laboratory; The Qualifications of Laboratory Assistants; The Task: Its Relation to Rival Religions; The Task: Its Relation to Politics and Statecraft; The Task: Its Relation to Trade and Industry; Truth and Freedom in Process. This table of contents is inviting. Invited guests are not expected to agree with all the table conversation, but they will be listening to an entertaining and instructive and alert-minded host, who is more interested in truth than in the method of discovery.

MILTON G. EVANS.

THE MEANING OF HISTORY. Nicolas Berdyaev. New York: Charles Scribner's Sons. 1936. Pp. 224. $3.00.

THIS is the work of a mystic, of one who has passed through the fires and floods, the incomprehensible, cruel scourgings of life and seeks to understand. On every page is stamped the agony of soul of one who has found suffering the gift of life and tragedy its destiny.

The theme of the author is that the meaning of history can be apprehended only through Christ. "History is a progression: it possesses an inner significance and a mystery, a point of departure and a goal, a center and a purpose. It both ends and begins with the fact of Christ's Revelation." The metaphysical and the historical are fused. There is a design to history which was expressed first by the ancient Hebrews in their myths and in their doctrine of Messianism and eschatology.

"A myth contains the story that is preserved in popular memory and that helps to bring to life some deep stratum buried in the depths of the human spirit." So the "ancient tale of Man's Fall". . . "epitomizes what must have happened in the history of being prior to the origin of the world process" and reveals that due to that Fall man was "immersed in nature." Here, then, is the beginning of history, which is termed "celestial" history. It is this which gives human life its meaning.

Without that freedom of evil history cannot be understood. It is that which gives to the time process its tragic consequences. The recognition of this is the glory of Judaism and the truth of Christianity. Man had a primordial existence, the memory of which is conditioned by his earthly limitations; he passes through time into a boundless eternity. History as we know it is terrestrial but it is predetermined and explained by the celestial. Such a philosophy, the author admits, was the contribution of the mystic Jacob Boehme.

By suffering the conflict of evil and good, symbolized in Christ, man becomes a new creature. A new terrestrial order is created and in Christ man's destiny is fulfilled. Thus the evolutionary theory, which "contains a great deal that is true concerning man's origin and destiny in the world" is rejected because it does not recognize this celestial history of man's beginning and ultimate destiny. It deals only with the "secondary processes" rather than with the primary.

It is not to be wondered at that the book closes with a prophecy that the Russian people may achieve for the world "the religious transfiguration of life." "Russian consciousness is more acutely and keenly aware of the cultural crisis and tragedy of historical destiny than that of the more fortunate people of the West." Hers is the mission to transfigure life for all.

And one recalls the pathos and the sublimity of the ancient prophet's consolation of his people, enduring the chastisement of their God, in the majestic prophecy of The Suffering Servant.

R. E. E. HARKNESS.

THE DOCTRINE OF THE WORD OF GOD. (Prolegomena to Church Dogmatics, being Vol. I, Part 1). Karl Barth. Authorized translation by G. T. Thomson. New York: Charles Scribner's Sons. 1936. Pp. xvi, 575. $7.50.

AT long last we have an English translation of Karl Barth's important *Prolegomena to Dogmatics.* The work appeared first in German in 1927, but this is translated from the second edition, which appeared five years later. We are tremendously indebted to the translator, for it must have been exceedingly difficult

to try to discover English equivalents for the dialectical subtleties of the German. Making all due allowance, it must be confessed that this is a pretty ponderous work, and no one should tackle it unless prepared to undergo a strict mental discipline.

Theologically, the Barthian position is in the Calvinistic succession. We see that in his dependence upon the Word of God as the locus of authority. "The Bible is God's Word," he writes, "so far as God lets it be His word, so far as God speaks through it. . . The statement, 'The Bible is God's Word,' is a confession of faith, a statement made by the faith that hears God Himself speak in the human word of the Bible. . . It does not become God's Word because we accord it faith, but, of course, because it becomes revelation to us." Barth is not strictly Calvinistic, however, for he is prepared to make use of technical scholarship in testing the text. In another sense he is in advance of Calvin—he does not make an equation between the Bible and the Word of God. The Word of God is more inclusive. It has three aspects: the revealed word which is "the Word made flesh"; the written word which is contained in the Scripture; and the proclaimed word which is preaching, and all true preaching is biblical.

Barth's Calvinistic heritage comes out again in his view of human nature. "We know men," he says, "i. e. know ourselves, not as man in his original state nor yet as man in the realm of glory . . . We know ourselves only as man, met in his fallen, lost and damned state by mercy, man in the realm of grace, man of today, between the times of creation and redemption" (p. 51). Man has lost his original state of integrity and exists in a state of corruption. Hence his conclusion that there is no way from man to God, and if redemption is to be achieved, it must come from God, since it is still possible to have a way from God to man, though not the reverse.

When Barth elucidates the content of God's revelation, he does so through the medium of the doctrine of the Trinity. He admits that this doctrine did not originate specifically in the Bible, and yet it is grounded in the revelation therein recorded. The God who thus reveals Himself is One with three modes of existence with mutual relationships. Barth is emphatic in emphasizing God in all these manifestations. "God reveals Himself as Lord three times in a different sense." This is the gist of the doctrine of the Trinity which the Church has developed. Perhaps it is in points such as this that we can discern why Barth has changed his title from the first edition as "Christian" to the second edition as "Church" Dogmatics. Barth asserts that this doctrine is the Church's answer to such heretical tendencies as subordinationism, adoptionism, docetism and modalism. Barth finds the doctrine of the Trinity acceptable as an avenue for expressing the fulness of God. His wide influence as a theologian is due to his persistent exaltation of God. He does not have to argue for the existence of God, but rather starts from God as a fact. Revelation is God speaking to man. The task of the church is to interpret and clarify the Word of God. This is the reason for dogmatics.

A. Stewart Woodburne.

God and Man. Four essays on the nature of personality by Emil Brunner, D. D. Translated, with an introduction, by David Cairns. London: Student Christian Movement Press. 1936. Pp. 180. 5s.

For a summary of the development of the dialectic theology of which Karl Barth has been the protagonist and Emil Brunner the interpreter the reader is referred to

the able introduction to this book by its translator, David Cairns. It is significant that these two users of the same speculative method in theology should have come to a place of real disagreement, Barth, the intense, objecting hotly to a position held by Brunner, the more moderate. Brunner, in the book before us, sets out his position in the third chapter on "Church and Revelation," probably the most useful portion of the book. For him, there are two revelations of God. The first is in the creation and the second in the coming of Jesus Christ. In both God utters His Word, without which, according to this school, man would and could have no knowledge of Him. To quote "He is revealed to us in such a fashion, that at the same time He is concealed from us. So our personal existence is not thereby annihilated the *imago dei* is not destroyed, we have not become inhuman, our humanity has been perverted, and that not merely in part, but altogether . . . That is we are sinners." Here is an admission of the validity of the revelation of God in nature and this Barth denies. It seems to the reviewer that Brunner is right in his admission but it looks almost as though he has given his whole case away. Granted such a revelation in the natural realm and it is difficult to understand why man, although a sinner, may not learn something valuable from it. It may not be complete knowledge, nor without error, but it does at least allow for the quest for God on man's part, which Barth condemns not only as futile but even sinful, and to which Brunner scarcely gives encouragement.

This same third chapter presents a view of the church, which will repay study and also indicates Brunner's view of the approach of God to man, a matter which Barth treats dogmatically and at the same time mistily. "God speaks his Word in the word of man and in no other fashion." "Since it has pleased God to reveal himself at a particular time and at a particular place, if this revelation is not to benefit only those living at that time and place, provision must be made for this continuity, for the free course of the Word to other times and places. That is the origin of the Church." Of course the Church is God's creation.

The remaining essays deal with Philosophy, Ethics and Psychology. To Brunner philosophy rests on the possibility of knowing God by means of reason and that cannot be done. Monism is the bane of all philosophical systems. God is Creator and therefore is utterly other than any part of His creation. He must break through in order to be known. God is known not to thought but to faith or, the same thing, obedience to what He says when He speaks. That is a fine definition of faith but after all is it not the experience of the man, "just as he is," that brings the assurance of God, an experience not limited to a single event? The sovereignty of God can be defended without the creation of such a chasm between Him and man as this system requires.

Ethics fail because they allow that man may be justified before God by works. Now what is obedience but a work? Faith may create an attitude but it is not energy as Brunner seems to believe it is. Similarly systems are abstractions and conduct must be concrete. So what we have is a Christian ethic based on what God says in any given situation. Conduct is a result of "guidance." When we come on this statement Brunner's sympathy with the Oxford Group is understood. But unless we have general principles of conduct there is chaos in human society. To this threat there seems to me no answer in Brunner's position.

The author is a bit more tolerant of psychology, but he has no use for the behaviorists, whom he calls Americans, nor for the psychoanalysts. The crux for psychology is the disunity in the human soul. Man was created in the image of God, a unity. But he sinned and the unity was dissolved. God resolves the

soul when faith is exercised in the Word of God and the resulting integration is redemption. Plato's two horses do not exist. There was only one horse with a sinner for rider. By faith in the will of God the rider is transformed into a proper rider on a good horse.

The book will stimulate you, if only to object to its assumptions. It will stimulate you because there are some emphases in it which are really needed in the thought of today.

HOWARD WAYNE SMITH.

ARDMORE, PENNA.

A MAN IN CHRIST: THE VITAL ELEMENTS OF SAINT PAUL'S RELIGION. James S. Stewart, M. A., B. D. New York and London: Harper and Brothers. 1935. Pp. xv, 332. $2.50.

AN excellent study of the apostle Paul growing from the author's conviction that "union with Christ, rather than justification, or election, or theology, or indeed any of the other great apostolic themes, is the real clue to an understanding of his thought and experience." In the course of six chapters he constantly stresses two points: (1) the necessity for a correct and worthy knowledge of God, and (2) the impossibility of understanding Paul aright unless he be viewed in every respect the "man in Christ." Those who have been inclined to see Paul as either an innovator and actual liability to early Christianity or a more or less unimportant figure pitchforked into prominence by later writers will do well to read and ponder this volume.

MORTON S. ENSLIN.

STUDIES IN THE NEW TESTAMENT: COLLECTED PAPERS OF CLAYTON R. BOWEN. Edited by Robert J. Hutcheon. Chicago: The University of Chicago Press. 1936. Pp. vi, 182. $2.00.

THE death of Professor Bowen, for nearly thirty years a member of the faculty of the Meadville Theological Seminary, in London in 1934, came as a shock not only to those of us who knew and loved him but to the scholarly world. He was at once a bold and independent thinker and a Christian gentleman who had no superior. A singularly modest man, his books were few but excellent. His volume, *The Resurrection in the New Testament* (1911) is still one of the really valuable and usable works on that subject. His occasional articles and papers were always read with appreciation. The Meadville Theological Seminary is to be warmly thanked for having reprinted nine essays which had appeared during his lifetime in various publications—"The Task of the New Testament Interpreter," "Prolegomena to a New Study of John the Baptist," "John the Baptist in the New Testament," "Why Eschatology?", "The Meaning of συναλιζόμενος in Acts 1:4," "The Place of 'Ephesians' among the Letters of Paul," "Notes on the Fourth Gospel," "The Fourth Gospel as Dramatic Material," and "Love in the Fourth Gospel." Alike for their own value and as a memorial to their author they are very welcome.

MORTON S. ENSLIN.

INDIAN THOUGHT AND ITS DEVELOPMENT. Albert Schweitzer. English translation by Mrs. Charles E. B. Russell. New York: Henry Holt and Company. 1936. Pp. xii, 272. $2.50.

THE world continues to be amazed at the versatility of this man Schweitzer. In this day of overspecialization most men find it difficult to get within sight of the front

rank in a single field. But Schweitzer can speak with authority in New Testament criticism, in philosophy, in theology, in music, in surgery and in missions. This latest volume gives us a fresh insight into the breadth of his interests. We wonder how a man who lives as busy a life as his in medical missionary service in tropical Africa could find the time to make himself at home in the area of Indian philosophy and religion. Yet here we see him moving at ease in that vast field, all the way from the Vedic period to Tagore and Gandhi.

The value of this study is the greater because it is the epitome of so wide a range within so short a compass. Schweitzer has a way of putting his finger on the important factors and omitting a mass of details.

Schweitzer depicts the development of Indian thought in terms of a struggle between two diametrically opposed world-views. The one is world and life affirmation or the will to live and to find in life something of value and meaning. We see it in the *karma-marga* or way of salvation recognized in Brahmanism. The other is world and life negation which has developed out of an experience of withdrawal from the world in a state of ecstasy. This latter attitude is the predominant one through the religious thinking and writing of India. To be sure, there are some scriptures such as the Bhagavad Gita where the two attitudes seem to alternate, but the predominant note is one of negation. Its philosophic expression is found in the monism of the Upanishads and the Vedanta. Its religious aspect is mysticism.

The greatest difficulty with the attitude of negation is its impracticable character. It is repeatedly compelled to make concessions to the opposing attitude. It is quite clear that an extreme monism obliterates distinctions so that the motive for ethics is gone. There is a place for ethics only in so far as the world and life negation are incomplete. This, as Schweitzer shows, constitutes a major difficulty for the European student of Indian thought. In modern India Gandhi exemplifies the tangled elements of affirmation and negation. Tagore, on the other hand affirms the world and life, and teaches high morality. The author, by his analysis, has thrown down the challenge to Indian thinkers themselves to resolve this difficulty, and face the ethical problem realistically.

A. Stewart Woodburne.

A History of the Early Christian Church. William Scott. Nashville, Tenn.: Cokesbury Press. 1936. Pp. 369. $2.50.

This story has been told many times by such great scholars as Uhlhorn, Neander, Harnack and others and nothing new has been added in this instance. In fact, the book is not at all critical nor does it prove to be comprehensive in its survey. An effort is made to inform the reader as to the Jewish order, religious and social, at the time of Jesus' birth and during the Apostolic period but no adequate recognition is taken of the pagan views and practices of that world into which Christianity made its advance. The history is carried down to the time of Constantine.

Another weakness of the book is the inability of the author to be an impartial historian rather than a theologian of a definite type. Into the story is carried the present-day theological concepts of the story-teller rather than the impersonal defining of ideas and beliefs of Christians characteristic of the period under review. Thus the story too often takes on a supernatural color of Christianity's origin and destiny which is not the field of the historian.

Nevertheless the book has very real merit as a popular presentation of the rise and spread of a new religion in the complex, interwoven society of the new and expanding empire about the Mediterranean Sea. A selected bibliography is appended for the purpose of further and more detailed study.

R. E. E. HARKNESS.

AMERICAN OPINION OF ROMAN CATHOLICISM IN THE EIGHTEENTH CENTURY. Sister Mary Augustina (Ray) B. V. M., Ph. D. New York: Columbia University Press. 1936. Pp. 456. $4.75.

WE are all aware of the horrors which man has committed in the name of religion. That is not surprising when religion is understood. These profound beliefs and sacred rites by which people seek security and the assurance of highest well-being force them into intolerant, and sometimes cruelly defensive acts when they feel that those protective, safeguarding measures of religion are endangered. The history of Christianity is replete with human suffering caused by the conflict of Christianity with the other religions of the world. But the greatest of all brutality, perhaps, has been waged within Christianity itself. Too many of her pages of history are red with her internecine war. It was Roger Williams who cried out against this greatest shame of Christians, that children of the one God, and He the God of love, should thus fly at one another's throats.

Sister Mary Augustine tells that story as it relates to Protestants and Roman Catholics of the Eighteenth Century in America. However, five of the nine chapters deal "with the origin of British public opinion of Roman Catholicism in the Seventeenth and Eighteenth Centuries and with its transit to British America." An exhaustive study of the sources has been made of these English and Colonial traditions as well as of the actual treatment of Roman Catholics in America during the eighteenth century, the author revealing a thorough knowledge of the subject.

The fact that the rise of nationalism in England bred a distrust of the "international interests of the Papacy" is recognized as also that "the Papal alliance with her traditional enemies, France and Spain, tended but to strengthen England's suspicions." In addition, the Pope's excommunication and dethronement of Elizabeth and the plots centering around Mary Stuart served only to consolidate the national hatred toward Rome.

The intensity of that bitterness is revealed in the early efforts to prohibit Catholic emigration to America and the severities they suffered later in the colonies. The Society for the Propagation of the Gospel in Foreign Parts, organized by the Anglican Church, had as one of its main objectives the defeat of Catholic labors in the Colonies. The project of colonizing Georgia also was "advertised as an asylum for persecuted Protestants the world over."

This dread and hatred of the Papal power found expression in the popular literature. In 1753 the thirtieth edition of *Popish Cruelty Displayed* was on sale in Boston bookshops. Its first article was a doggerel, "To all Haters of Popery," containing such lines as these:

> "Come, you that loathe this Brood, this murdering crew.
> Your Predecessors well their mercies knew.
> Take Courage now, and be both bold and wise;
> Stand for your Laws, Religion, Liberties."

This is indeed a story of animosity, fear and inhumanity which no Protestant can defend. But we question whether the book will serve its avowed purpose. In

the Preface the author states: "Better understanding should make for more kindly feeling, for to know all is to forgive all. Towards this better understanding it is hoped that this study will make some slight contribution." We doubt it. The book is not calculated to present a calm, dispassionate survey of the facts which may through a sense of shame breed more generous feelings on the part of Protestants. Rather it is likely to perpetuate in the minds of Roman Catholics the memory of the disabilities and persecutions which they have suffered.

There is too much invective—a spirit of intolerance and vituperation—in the book to accomplish this greatly to be desired end. There is not the slightest intimation of a confession that we all have sinned and come short of the glory of God. It is the lack of that spirit of contrition which is most noticeable in this thorough study of Protestantism's failure to incorporate the Spirit of Jesus.

R. E. E. Harkness.

Elements of Social Psychology. Herbert Gurnee, Western Reserve University. New York: Farrar and Rinehart, Inc. 1936. Pp. xi, 467. $2.50.

It is always a pleasure to congratulate a contemporary, who has accomplished the task to which he set his hand. This is especially true when the task is well done. Doctor Gurnee defined his objective as the preparation of a text-book, in which he would present, "clearly, systematically and comprehensively, the body of fact and principle currently accepted" in the field of Social Psychology.

Perhaps these three terms best describe the outstanding characteristics of his book: clarity, systematic organization of material, and comprehensiveness. He writes with ease and directness. The analysis and arrangement of material in the various chapters, makes the substance readily comprehensible. At the end of each chapter, one finds a stimulating "quiz" in the form of "Questions and Projects." If one takes them seriously, they afford an excellent means of organizing the values in the materials presented, and making them available for use as a personal possession.

The comprehensiveness of the book is well illustrated, by the generous bibliography, at the end of and specifically related to each chapter. This is not only an acknowledgment of indebtedness to predecessors, but an assurance that the substance presented is the "body of fact and principle, currently accepted." Such a bibliography is of inestimable value to the student who would pursue his search for truth further, in any given direction.

Human behavior is as old as the race. Social psychology, the scientific approach to its motivation and the problems it presents, is comparatively new. Doctor Gurnee has made a significant contribution to our understanding of social behavior, by accumulating the results of trained observers. It is the cumulative weight of the evidence, and the wide agreement of the investigators, that gives value to the text, rather than its uniqueness. The book should readily commend itself to the student as a happy, well-informed comrade on a pleasant journey of exploration.

Melvin B. Wright.

The Search for a New Strategy in Protestantism. Ivan Lee Holt. Nashville: Cokesbury Press. 1936. Pp. 190. $1.50.

The title suggests at once the author's conviction that the Protestant forces are not gaining their objectives. As President of the Federal Council of the Churches

of Christ in America, he has had a wide experience with Protestant churches and their leaders which fits him well to discuss the serious obstacles which confront the Christian forces of the present day.

In the first two chapters Doctor Holt makes clear the confusion which is in the world in the areas of religious and economic thought and relationships. In the next chapter he shows that in spite of these confusing tendencies there are many evidences in these same areas of a desire for the growth of a "larger fellowship."

The remaining two chapters are occupied with the writer's suggestions for the development of a new strategy. In the field of missions, this would require the evangelization of the Orient by Orientals, the "constant exchange of Ambassadors of Christ between East and West," and the promotion of fellowship among Christian groups the world around.

For Protestantism in general three emphases are urged as necessary for the working out of an effective strategy:

"1. A new consecration to God.

"2. An elimination of duplication in the programs of cooperating organizations.

"3. A union or closer federation of Protestant churches."

The author quotes with approval the words of Bishop Brent at the World Conference of Faith and Order in 1927, "The world is too strong for a divided church." He is confident that, were the Bishop living today, he would add "Against a united church no foe can prevail."

R. Neisser.

Getting Help from Religion. James Gordon Gilkey. New York: The Macmillan Company. 1936. Pp. viii, 185. $1.75.

In this book this well-known writer and successful pastor gives his own solution to the problem as to how professedly religious people may gain more help from their religion, so that they may face the issues of life and death with courage.

The first chapter prepares the way by bringing clearly into view the three essential teachings of Jesus: that at the heart of things there stands an unseen, loving, trustworthy God; that all human beings are his children, infinitely valuable; and that kindness and respect should be their unfailing attitude toward each other. The first of these is questioned by many today, yet furnishes the "helpful element" so much needed to bring solace and power into human lives.

On the basis of these convictions, and from the point of view of "modern liberal Christianity" the author proceeds, with convincing arguments and practical suggestions, to point the way to faith, power, and peace for all who are willing to make the venture.

Such chapter headings as "Winning Faith in God's Love," "Finding God's Will," "Trusting God's Care," "Managing an Overburdened Life," "Facing Death Unafraid," awaken hopes of finding help which are not disappointed when the chapters are read. The present volume is a worthy companion to the nine which have preceded it, and gives another cause for gratitude to those who, constrained to be fearless in their search for truth, find life enriched by faith in God.

R. Neisser.

SEVEN CLAIMS OF THE BOOK OF MORMON. A Collection of Evidences. John A Widtsoe and Franklin S. Harris, Jr. Independence, Mo.: Press of Zion's Printing and Publishing Co. 1936. Pp. 198.

THIS is a splendid example of specious reasoning for propaganda purposes. The facts of archeology and anthropology whether of Egypt, Palestine or America are twisted to give evidence of the truth of Mormonism. In the British Museum are found metal plates upon which ancient records are engraved—therefore it is true that Joseph Smith found the plates upon which the words of Mormon were carved. Research goes to prove that the American Aborigine migrated in the far distant past to this continent—they must have been early Hebrews.

One of the most surprising statements is that "Jesus Christ visited America." An example of the type of reasoning is found in the following: "The idea of Christ to come was naturally wide-spread among the American Indians, if they were of Hebrew origin and had access to the sacred Hebrew writings up to 600 B. C." But one presumption or assumption scarcely proves the validity of a second depending upon it. Likewise, myths of the American Indian are forced to refer to the Jewish and Christian prophecies and doctrines.

However, references in the Book of Mormon to the theological controversies of the nineteenth century in America are passed over in silence or are explained on the basis of revelation. Even Joseph Smith himself found this a very convenient means of escape from difficulties as well as powerful forces of authority in enforcing his desires and plans.

R. E. E. HARKNESS.

NEW FAITH FOR OLD. Shailer Mathews. New York: The Macmillan Company. 1936. Pp. 303. $3.00.

New Faith for Old is one of those autobiographies in which the title fully accords with the subject matter, and the life has given very real significance to the time, especially to its religious phases. In the past fifty years little has occurred in the development of Christian thought and organization in America in which Shailer Mathews has not played a leading part. In this book the Dean tells that story, not at all with any "rhetorical exhibitionism," which he dreads, but with his own inimitable wit and charm.

We are introduced to the boy of the seventies fishing on the dirty old wharves of Portland, Maine, with a very slight intimation also that he became rather proficient in base-ball on the sand lots and perhaps stole apples on his grandfather's farm. Whereas we had always pictured him at that age with pen in hand, rather than rod, turning out books on social problems for his eager public. But soon we do find him in the academic sphere and the young man is at the very center of the religious and intellectual life of America and the world.

The attitude which has characterized him throughout his long life may be expressed in his own words: "I do not think that the distinction between these two conceptions of religion was very much in my mind at the turn of the century, but I increasingly felt that my approach to religious reconstruction should be from the point of view of an existing religious group rather than from that of abstract philosophical thought. The Christianity with which I was concerned was not so much an essence of truth as the organized Christian movement which carried forward permanent values in its belief." It was that practical viewpoint and identification which made him the target for the poisoned arrows of both con-

servatives and liberals. But it is also that enlightened position and genuine human interest that has made him the counselor and leader of thousands of young teachers and ministers who are facing the new day.

The book abounds with his homely philosophy of history, religion and Christianity especially. People and their needs are always central in his thinking. His approach to all problems is the historical or social. The Bible is not a body of truth but the story of peoples seeking life's fulfilment. The history of Christianity reveals "not a mass of authoritative dogma but a moral and religious social movement." The definitions of religion, science and philosophy prove them to be "inseparable but not identical." "The function of the church is basically religious," that is, it is to inspire men to attempt the creation of "a better social order" confident that there are "cosmic activities" cooperating with them in this recognition and enrichment of personal worth. The church, therefore has "not only a call to duty but a way of hope" for the world.

New Faith for Old is not a mere autobiography but a wholesome lesson in practical Christian teaching and living.

R. E. E. Harkness.

Mexican Martyrdom. Wilfrid Parsons, S. J. New York: The Macmillan Company. 1936. Pp. 304. $2.50.

Once again the story of heroic dying for the faith has been told. It may be difficult for the plain man to obtain the facts as to the Mexican religious situation, but this must be admitted, good men of the Church have willingly suffered death for their convictions. There are indisputable facts to show that hundreds of the clergy, high and low, have faced the firing squad. The depressing recital is relieved now and then with humorous stories of priests and bishops living in secret in the hills, ministering in disguise to the faithful and joyously playing hide-and-seek with their enemies, the officers of the law.

Such persecutions cannot be condoned but it must be said that the author does not entirely succeed in winning an unbiased judgment in favor of his cause. There is no evidence that the State has wished to destroy the Church but rather to limit it in some of its former activities. It is distinctly stated that during the rebellion of 1927-1929, President Calles, believing the clergy to be implicated, called all the priests to attend a conference in Mexico City but, when they refused to do so, he declared them to be outlaws and rebels. There was not evidently a frank facing of the issues.

It must be recognized that some three hundred years ago the western world began to think in terms of the value of the separation of State and Church—that the Christian Church as such, or any organized Christian body should not meddle with affairs of State or the State in affairs of religion. Not that religion may not claim the field of politics as its proper sphere of activity in its concern for human welfare but that the Church shall not seek to control the State in those policies which the latter feels have been formulated in the interest of the highest welfare of the citizen.

When the Church demanded this freedom from the State and religious leaders suffered for that cause we glorified their names. If now the State makes the same demands must the Church only protest and malign the motives of her statesmen?

R. E. E. Harkness.

CHRISTIAN FAITH AND ECONOMIC CHANGE. Halford E. Luccock. New York: The Abingdon Press. 1936. Pp. 208. $2.00.

THE author maintains the high level of his previous books, especially the two: *Preaching Values of the New Testament,* and *Preaching Values of the Old Testament.* Doctor Luccock discusses in a straightforward way the relation of the economic order to the Christian ethic. Most of the important aspects of the relation of the economic and social changes to religion are discussed. There is a wealth of illustration to show in a practical way the Christian's obligation in economic matters. It is evident that the book attempts to cover too much territory, and in some instances important topics are not fully discussed.

The style is fine. It will quicken the imagination and suggest a great deal more than is on the printed page. The book has a timely value in that it will help to clarify some of the confused and shallow thinking that is current concerning economics and religion. The book is wholesome in attitude and outlook, and anyone who reads it will be aware that the author is working at a problem upon which there is needed more illumination.

ALFRED L. POLLOCK.

THE INTERPRETATION OF ST. PAUL'S EPISTLE TO THE ROMANS. R. C. H. Lenski. Columbus, Ohio: Lutheran Book Concern. 1936. Pp. 934. $4.00.

DEAN LENSKI is an indefatigable writer. This present volume is the seventh in his series of lengthy New Testament commentaries, whose pages already total more that 8,000, and the manuscripts of the remainder are in the publisher's hands. It is a very full exposition of Paul's thought as the author views it. The tone is perhaps illustrated by the following: "All Catholic, rationalistic, and finally modernistic efforts to interpret Romans are of negligible character, even as regards the mere external questions. Preconceptions as well as animus misread Paul at the vital turns." Probably most readers will wonder if preconceptions and animus are the sole possession of the wicked three. There is a confidence—one can hardly call it a calm confidence, for our doughty protagonist is never calm—that on most points he and he alone is right. That he has a great regard for Paul is obvious. Because of this we can forgive much. That he knows very much about Paul is not so clear.

MORTON S. ENSLIN.

CHARACTER AND CHRISTIAN EDUCATION. Stewart G. Cole. Nashville: The Cokesbury Press. 1936. Pp. 249. $2.00.

THIS is a thoughtful and thought-provoking book by the new President of Kalamazoo College, former Professor of Religious Education in Crozer Seminary. Herein, the author reveals to us why students in his classes are always stimulated, and illustrates his method as teacher, namely that of mental irritation.

The book is divided into two parts, the first of which deals with "The Religious Quality of Character," and the second, with "The Christian Orientation of Character." In the first-named section, there is traced the normal development of the child from infancy in our present world. Herein, he is exposed to a multiplicity of forces and introduced to an endless variety of experiences, all of which result in his particular character. The point is stressed that there is a peculiarly and essentially religious flavor in wholesome, normal experience, which results in what many call purely secular culture. The child grows into the adult, the product of "secular idealism" as embodied in our world of education.

In the process of his growth, this normal American child has been introduced also to another world of thought and experience, namely that of Christian culture. Secular idealism and Christian culture: these two lie side by side as though they were two separate worlds, sometimes hostile and mutually exclusive worlds. Between the two a gulf is fixed, back and forth across which the child is pulled and hauled until often a damaging confusion results.

The thesis which Doctor Cole develops is that this conflict between two cultures is as unnecessary as it is deplorable. Rightly viewed, there is no antithesis; the secular-sacred duality being obliterated by a wider understanding of the child, the religious quality in his developing personality, and the essentially Christian heritage.

In chapters VIII and IX, "The Religious Impulse of the Child," and "Expansive Religious Experience," the author comes to close grips with his problem. In these, he refuses to attempt a bridging of the chasm; on the contrary, he insists that the chasm, long assumed, does not exist. "Churchmen and educators need to become more critically appreciative of their respective contributions to child life. A boy shares in a civilization in which both articulate and inarticulate religions must be reckoned with. He is not a neutral person. Can his elders merge these forces in a triumphant faith? Christianity at its best is neither a doctrinal system nor a denominational program, but a group of people spiritualizing the major incidents of the common life."

For the minister who would work more intelligently at the educative task in his local church, the final chapter, "Toward Christian Character," will prove most suggestive and rewarding. Specifically, the author treats a trinity of themes, "America's Two-Headed School System," "The Educative Task of the Church," and "Tests of Christian Character."

The reader will be struck by a Realist's view of God, and a rather daring definition of Christ as distinguished from Jesus. Man is religious when he discovers his "kinship with forces making for human understanding and Love (God)." "Adult religion focuses in personal loyalties to space-time forces of superior value which is inherently loyalty to God, the supreme and integrative value." One even casually acquainted with the lingo of our contemporary school of realists in theology will understand the language and appreciate the caution. Perhaps "forces making for human understanding and love" and "forces of superior value" are all we can actually and *really* apprehend at the present moment. The question we raise is whether these forces *are* God or whether they are the felt manifestation of God. Do these forces *know* that they are of superior value? That is the question.

"The word 'Jesus' refers to the Galilean Jew, who was chiefly instrumental in the founding of the Christian religion." "The word 'Christ' has been used to represent a variety of meanings in the Church. For the writer, it signifies the perpetual Galilean's spirit (a spirit of loyalty to Jesus and his cause) which manifests itself in such persons as embrace the abiding values of Christianity." That definition is as arresting as it is clarifying, and we shall wish to think it over for a while before we either accept or reject.

However, a variance of definition or opinion should not lead us aside from the main issue of this challenging volume; what are we going to do to prevent our youth from falling, to their doom, into a dark chasm which does not exist in reality? To this we need to give our best thought and wisest effort.

William R. McNutt.

HEBREW ORIGINS. The Haskell Lectures for 1933-1934. Theophile James Meek, Professor of Oriental Languages, the University of Toronto. New York: Harper and Brothers. 1936. Pp. ix, 220. $2.00.

THESE six chapters on the origin of the Hebrew people, Hebrew law, the Hebrew God, the Hebrew priesthood, Hebrew prophecy and Hebrew monotheism were in substance delivered in Oberlin College in 1933-1934. The chapter headings indicate the orderly arrangement of the whole. Wide reading and mature thought lies in the background of each chapter but extraneous material never clutters the page, nor obscures the objective. Good judgment is maintained throughout, but a consensus of scholarly opinion never prevents the author striking out in a new direction, if evidence seems to point that way. Each chapter, though brief, treats its theme in a most comprehensive way.

Some of the significant conclusions may be noted. The Hebrew people were the result of amalgamations of various groups, with varying histories entering the country at different times. One chief division, consisting of the tribes of Asher, Zebulun, Naphtali, Issacher and Dan, lying to the north of Esdraelon, was long in the country and at best was only loosely connected with the main divisions. They were "concubine clans," more native than Hebrew and had no vital connection with those to the south until the time of Deborah. A second main division was the Habiri, or a group of Habiri, who entered the country around 1425 B. C. under Joshua and settled in the highlands of Ephraim. The third division, was that of Judah, with Simeon, Levi, Kenites, Calebites and Jerahmeelites who settled in the south early in the twelfth century B. C. Moses had been their leader and priest.

In the chapter on the origin of Hebrew law, Professor Meek concludes that their lawgivers probably were indirectly indebted to Babylonian law only slightly influenced by the Hittite and Assyrian codes and drew somewhat more largely from Canaanitish law and custom, which had been influenced by the Hurri. But the fact is most of their laws were their own.

The origin of the Hebrew idea of God began with the idea of "strength" as found in the strong one, the great one, the firm one, as found in man's environment and passed from stage to stage to monotheism. The name *Ya* or *Yah* probably came from south Arabia and was the name of the tribal god of Judah. The ultimate leadership of Judah placed their deity over the Hebrew nation as a whole.

The chapter on the origin of the priesthood has much food for thought. The hypothesis presented is, that the Levites were originally a tribe that failed to gain political leadership (cf. Gen. 34, 39), but by capitalizing religious interests achieved the desired prestige. In early days Nehushtan, the serpent god, occupied a chief place in their tribal life, and Moses, the Levite (Num. 21: 5-9), was the priest of the cult (cf. Exod. 4: 2-4, 17; 7: 15, 17, 20; 14: 16; 17: 5, 9). In the course of time the Levites were joined to Judah and then devoted their priestly gifts to Yahwism (cf. Exod. 32: 25-29; Deut. 33: 8-10).

But the Northerners, who had long been in the country were worshipers of Baal, the bull god. Through their contacts with the Canaanites, through whom they learned agriculture, in their religion they assimilated much from the Canaanitish Baal, who was the god of agriculture, or fertility. When Judah settled in the south Yahwism, with its specialized Levitical priesthood, was virile and missionary. Gradually it made inroads into the north. With its military ascendancy under David and Solomon Yahweh became the national deity. With the intolerance toward other

deities, beginning with Samuel and continued by Elijah, and the broadening of the outlook by Hosea, Yahwism was on the highroad to monotheism.

Every chapter of the book is stimulating. Liberal use has been made of the archæological material and the range of the Old Testament is constantly before the reader. It is the crystallization of the author's thinking on Old Testament origins over a period of a quarter of a century, many foregleams of which have come from his pen. Widely as he diverges at some points from "orthodox scholarship" he always makes out a plausible case. For years the reviewer has had the growing conviction that Joshua might become a real historical figure, if he could be linked up with the Habiri invasion. But are the vague references in the Amarna letters adequate for such? Aaron, as usually interpreted, has none but a theoretic function. Can he be made to live as a priest of Baal, the bull god of the Joshua tribe of the Habiri? It has long been certain that Israel was not all in Egypt at one time, nor did they all enter Palestine at one time or at one place. But did two different groups enter Egypt at different times, each flee the country at different times, each sojourn in different parts of the wilderness, and each enter Canaan at different times and at different places? Is this not Tofteen's double-exodus theory of thirty years ago revamped? Does it not approximate a theory of verbal inspiration for the J. and the E. documents respectively? Is it not too good to be true? One wonders.

I. G. Matthews.

Culture and Conscience. An Archæological Study of the New Religious Past in Ancient Palestine. William Creighton Graham and Herbert Gordon May. Chicago: The University of Chicago Press. 1936. Pp. xxviii, 356. $2.50.

The title and subtitle of this volume have both been carefully chosen. Culture precedes conscience, but if so is also concurrent and interrelated with it. The "new religious past" is likewise informative. Today, as the result of archæology, Palestine of our fathers and of our tradition is radically changed. Excavations carried on in a score of places over a period of years have brought to light culture and ideology of which we scarcely even dreamed. Hence we have a "New Past" that is as vivid and as vital as anything that today moves in our midst. Further, this is a study in archæology. Thus, with due modesty, the authors set about to interpret to us the spirit of the Hebrew people and their forebears in the light of the material remains. In this, they have succeeded to an admirable degree.

Following a brief description of the "Land of Promise" the dawn of culture is discussed. This spans the long period of a hundred thousand years down to the end of the early bronze age, around 2000 B. C. A few skeletons, many artifacts, scattered wall decorations, a little pottery, and definite indications of simple burial ritual are the mute evidences of how the people lived and thought. The common sacrificial meal, which is very old; the cupmarks, found in many places, which may have held food supplies for local spirits; and the evident care for the dead, all indicate that man's chief interest was in his own security and his highest religious satisfactions came from communing with the dead. In this, Palestinian man lagged far behind those in the two great river civilizations that lay to the south and the north of him respectively. Yet in this we see the dawn of culture, the glimmerings of a new day.

It was not until a new and vigorous stream of life from the north poured into the country that "the first steps in faith" were taken. The new people were the

Hyksos and one of their contributions was the Earth-mother goddess. Her symbols begin to appear in Middle Bronze II, 1800-1600 B. C., and her cult that emphasized anthropomorphism was extremely popular from 1600 to 1400 B. C. if the material remains can be trusted. The marked development of the "cult of the dead," and the amazing variety of forms of the "fertility cult" all indicate that in Palestine there was a growing world-view and that at that period there was something approaching a social interest in religion.

The next step suggested is the "ordering of faith," which came about under the orderly development of ritual. Under "tribal particularism" produced by the group of "Hebrews," who entered about 1200 B. C. and who had been trained by Moses, there was upheaval and readjustment, in which under the warlike Yahweh there was a crystallization of religious concepts from which he emerged as a state deity with functions that were broader than tribal. This was again widened to a new imperialism under David for both state and deity. Conscience that had dawned as soon as there emerged a social outlook became regenerative in Israel under the great prophets. Such is the "blurred record" that is tentatively traced by the authors in the light of the rather scant records we yet possess.

Some minor questions might be raised. It does not seem likely that the snake should symbolize the meandering stream which connotes fertility (87). It seems a little far-fetched to relate Shahar and Shalem with the two solstices (130, 131). The writer has been inclined to understand "the ancient paths" of Jeremiah 6:16 to be rooted in the immediately preceding two centuries of critical prophetism, and not in that of the earlier leaders (220). At one time the conclusions of the reviewer in regard to 1 Sam. 26:11-21 and chapter 24, like those of the author departed from the judgment of the majority of critics. Longer pondering caused him to reverse the decision. Fine justice has been done the Hyksos, the fertility cults, the "false prophets," the influence of ritual in the ordering of faith. The whole volume is a piece of fine creative interpretation of strongly moving currents, too often unobserved even by the modern student.

I. G. Matthews.

The Holiness of Jesus. Arthur Davis Martin. Nashville, Tenn.: Cokesbury Press. 1936. Pp. 251. $2.50.

In what sense was Jesus guileless, undefiled, sinless, holy as the New Testament declares him to have been? That is the question Doctor Martin, pastor of the Congregational Church of Little Baddow, England, seeks to answer in this interesting book. It is not enough to think of him as a good man and gracious, but more. "Was Jesus holy in the way in which God is holy? Did he, while possessing in himself 'an inner grace of nature' and whilst dwelling 'in living patient and confident communion with the seen and unseen God' manifest also a complete accord of all his powers with the things of God, and consequently reveal the power and infinite beauty of God?"

Tracing the development of the idea of the holy from tabu which is "closely intertwined" with holiness the author reaches the ethical conception found in later Hebrew literature. But the true meaning of the term as applied to Jesus can be discovered only within the New Testament and this study brings the author into conflict with many of the modern critics of the Bible. "There are critical difficulties in these Gospels that are largely the creation of difficult critics," is one of his statements. "The devotional temper . . . which includes love of Truth and love

of man" is necessary for an understanding of this subject. "The right temper for the appreciation of any great literature, and especially for the appreciation of the New Testament, comes through the appreciation of Life." This is profoundly true but Doctor Martin himself following "the course of modern criticism" reveals many inconsistencies.

In order to prove his point certain words are considered as authentic from the lips of Jesus but others manifestly indicate the Evangelist's purpose and time-view, and no criterion is given for such decisions.

To the question how can sinlessness be consistent with his baptism by John, the answer is that the latter as the fulfilment of all righteousness was, in accord with the Old Testament sense, "the stooping-down of the good man to the common people with their sins and failures" and in fellowship "leading them into that attitude of real penitence and expectancy of good through which the Glory of God is received."

Jesus' seeming denial of his sinlessness in the reply to the young man: "There is none good but God" is to be understood in the light of the fact that "the childmood remained with him . . . an adoring wonder" by which God was given the glory for his own goodness.

Apparent contradictions in Jesus are explained by his poetic qualities. The trouble is we modern westerners take him too literally. Just so! But when is he to be taken literally and when in fancy? When he speaks of demons, according to Doctor Martin, he is to be taken literally. But when he speaks of his Parousia we are to remember that he is a poet—for otherwise, in either case, would be contrary to the thesis of the book.

Might it not be well to realize that we can never see these Portraits in all their details and that they were penned many years after the Subject lived among his fellows, but that had he not been a marvelous character they would not have been drawn nor would the world be what it is today.

R. E. E. Harkness.

The Master's Influence. Charles Reynolds Brown, Dean Emeritus of the Yale Divinity School. Nashville: Cokesbury Press. 1936. Pp. 200. $2.00.

When the Southern Methodist University called upon Dean Brown to give the Fondren Lectures for 1936, they enlisted the services of a Christian leader with an enviable record in the pastorate as well as in the divinity school. He draws upon the rich store of his experience of forty-seven years as an ordained minister and teacher in presenting these five lectures, which cover the method of Jesus' teaching, how he worked, what he taught, how he lived, and how he overcomes evil.

The method of Jesus' teaching is presented as interesting, concrete, and positive. The lecturer follows the same method with considerable success. His arrows hit the mark and stick. In speaking of prayer he says, "No man can hope to manipulate all the forces of earth and sky according to his own mood and whim just because he is on his knees." He sums up the conclusion to the Sermon on the Mount in the words, "The man who builds his life on disobedience is a fool."

The final lecture discusses the problem of evil. The author modestly disavows any attempt to solve it. Based upon the parable of the wheat and the tares, he suggests three considerations which should be kept in mind in facing the problem: first, "The enemy is here in full force," name him whatever you will; second, "Our main business is to raise wheat—not to destroy weeds"; third, "patience

does not mean complacency." The tares will be burned eventually. "Greed, cruelty, ill-will are doomed."

Jesus' general method is declared to be "instruction and persuasion." This method is slow, but "undertakes to remove the cause of the trouble and thus accomplish something permanent." Applying this to our present social ills, the writer says, "No economic device, no political contraption, can ever take the place of the right sort of character in the people themselves." "A stable, satisfying prosperity and a lasting state of human well-being" cannot be established "upon the basis of an unregulated, competitive selfishness . . . because that general method is at war with the better impulses of our own hearts . . . with the constitution of things as they are, and . . . with the will of God."

In similar vein the lecturer urges the importance of maintaining "a clear-cut distinction between right and wrong," of exercising "a wise patience in dealing with imperfect materials and faulty situations, endeavoring to root out the evil without destroying the good," and most of all, of striving "in season and out of season, to promote the growth of goodness in the larger life of the world."

In the publication of these lectures, Dean Brown has produced an interesting and timely volume, worthy of a place in the working library of pastors, teachers and all Christian workers.

R. Neisser.

The God Who Speaks. Burnett Hillman Streeter. New York: The Macmillan Company. 1936. Pp. 224. $1.75.

The contents of this volume form the Warburton Lectures of 1933-1935. The purpose of the work, as set forth in the prologue, is to give some direction to the task of finding our way through life under the direction of God. The author believes that "the existence and character of God cannot be determined by the kind of reasoning by which we establish a historical fact or a scientific hypothesis."

The opening chapter brings to our attention some present-day movements in history and their similarities to ancient conflicts, as between Predestination and Fate; this leads to a conception of God's plan in human lives, which indeed is the title of the chapter. "Thus saith the Lord," as the second chapter, brings to us again the great prophets and the Messianic Hope—with remarks upon the source of the message. Here we meet an answer to the oft-repeated slur that "religion is a flight from reality"—namely, that, in the case of the prophets, it does not fit at all. As a matter of fact, "more than a human degree of courage and persistence" is needed. "At such moments the individual might rise far above the level at which ordinarily either he or his contemporaries live and think." This seems an awakening thought for prophetic preaching. On through the Bible record in "Song and Story" goes the writer of these lectures, always exploring the source and secret of the power which alone explains these sacred books.

Then comes Christ and his interpreters. Here the customary view of the Gospels is found, except that in John the author finds not a biographer but a prophet, especially in the New Testament idea of that word.

In Chapter V, "The Lord and Giver of Life," we are confronted with the more practical matter of guidance in life. This the author faces boldly, after a historical survey of its place in the past. The Oxford Group is mentioned, and one can easily see evidences of the influence of that movement in the development of this theme. "To the Rescue of Reason" and "Christianity and Other Religions"

form the last two chapters. The whole forms a most scholarly and inspiring book which bears patient and close reading. It will both inform and strengthen our convictions along essential lines.

GEORGE F. FINNIE.

SELLING WILTED PEONIES. Genevieve Wimsatt. New York: Columbia University Press. 1936. Biography and Songs of Yü Hsuan-Chi, T'ang poetess. Pp. xiii, 120. $3.00. Edition limited to 540 copies.

YÜ HSUAN-CHI was perhaps the most gifted poetess of the T'ang Dynasty (A. D. 618-907), which was the Golden Age of Chinese poetry. Until our century the work of these years was unpublished in English. Now a few scattered translations have appeared, but this volume is the first biography or collected works of a poetess of this hitherto "Lost Age of Chinese Poetry." We are indebted to Genevieve Wimsatt for the recovery of so significant a work.

Chinese poetry is, to Western minds, heavily scented with obscure allusions, subtle innuendoes, extravagant conceits and rich hyperboles. The biographer has here greatly enlarged our appreciation of the poems by concise explanations at difficult places where the intended meaning would otherwise be lost.

We are given here, not the aptly chosen word, but the symbolic picture. Chinese poetry, like Chinese painting, is warm in color rather than gripping in theme. It is the delicate miniature rather than the panorama canvas.

Incidentally, Yü Hsuan-Chi is presented as a pathetic figure, misunderstood by her family and friends (too frequently the fate of the artistic) and faced with the problems that are strangely modern, or more accurately, obviously eternal.

ROBERT E. KEIGHTON.

DOWN TO EARTH. Carey Croneis and William C. Krumbein. Chicago: The University of Chicago Press. 1936. Pp. 501. $5.00

ANYONE who, like myself, has tried to learn something about the structure and function of the earth, first by reading a standard book on the subject, then by taking a correspondence course and failing to get anywhere had to take it up in regular classes at a university, may well say, on coming across *Down to Earth* that he was born several years too soon. The ostensible purpose of the book is to do for Geology what has recently been done by several popular treatments for other branches of science. To this end every art in modern bookmaking, caption, type, rotogravure illustrations (60 pages of them) and what-not is employed. All this is done without sacrificing any vital feature of the subject. The earth is weighed, measured, and put in its place before your eyes. The forces which are at work around it and within are pointed out. Mountains, lakes, valleys and estuaries are shown to be not static entities but vibrant and moving; while every common object is invested with peculiar interest.

Whether the book will achieve its main purpose or not only time will tell. Unfortunately the authors begin by using geometrical designs to prove a point and some reader may be tempted to say "So Geology is another of these sciences that only a mathematician can explain and only another mathematician can understand." But no one need be scared off on this score, as the geometrical illustrations in the early chapter are so simple that even one who has never been able to cross the *pons asinorum* may handle them with ease. It is a book for beginners which anyone may read, with pleasure and a great deal of profit.

GEORGE B. MACDONALD.

PROCESSION OF THE GODS. Second Edition, revised. Gaius Glenn Atkins, in collaboration with Charles Samuel Braden. New York: Harper and Brothers. 1936. Pp. xii, 517. $3.50.

SIX years ago the first edition of this book was published, and reviewed in THE CROZER QUARTERLY. The review was one of appreciation. It is one of the most readable volumes in the general field of the History of Religions. Doctor Atkins writes with the touch of a literary artist, and in addition is no mean scholar. To be sure, he was moving in a field where he was not an expert, and a few mistakes, none of them of a very serious nature, crept into the text. In the new edition Doctor Atkins has had the advantage of the collaboration of Professor Charles S. Braden of Northwestern University, who is a scholar in the field. The new edition preserves the delightful narrative form. There are a few changes in chapter headings and a little in the order of the chapters. The changes in the text are a contribution to its accuracy and completeness as an introductory text. We congratulate both the authors and publishers, and predict for the book a fine reception for those who desire a good book as a basis for classroom lectures and discussions.

A. STEWART WOODBURNE.

BASIC CONVICTIONS. William Temple. New York: Harper and Brothers. 1936. Pp. 81. 75 cents.

THE four addresses contained in this little volume were originally delivered at the Indianapolis Convention of the Student Volunteer Movement. The Archbishop of York is widely known for his scholarly accomplishments and his fine religious sensibilities. These two qualities are abundantly evident in this work. How well sweet faith can get along with robust scholarship is again and again made evident.

Especially thoughtful and helpful are the two chapters on "The Revelation of God in Jesus Christ" and "The Cross of Christ and the Need of the World." There is a blunt realism in much of his treatment, such as when he reminds us that "the only Jesus for whom there is any historical evidence at all is a supernatural and miraculous figure," but that realism is always touched by a reverent spirit, and is never harsh nor unkind.

GEORGE F. FINNIE.

THE MIRACLE OF PREACHING. J. Edgar Park. New York: The Macmillan Company. 1936. Pp. 184. $1.75.

THIS book is the 1936 Lyman Beecher Lectures on Preaching at Yale. One often wonders how these lectures can be given year after year and have them kept from dreary repetition. No one will be able to say that this volume is either dreary or repetitious. It is not a text-book on the homiletic art. Rather it is a guide-book to many important excursions through the whole country of preaching. It abounds in literary quality; in fact, its most notable contribution lies in this very thing. This fact is inescapable as one reads, but to verify the impression one has but to turn to the index on notes and references to find what an enormous well of literature the author has drawn from. It is a good book to read, and to own, even to pencil-mark for future reference.

GEORGE F. FINNIE.

ON BEING HUMAN (Volume III of Shelburne Essays). Paul Elmore More. Princeton: Princeton University Press. 1936. Pp. 202. $2.00.

THESE essays, nine in number, deal generally with the whole field of humanism. The first one deals with the question of humanism itself. The second is a beautiful tribute to Irving Babbitt, as well as a searching analysis of the philosophy of his

life. The next three are distinctively literary, dealing with Marcel Proust, James Joyce and The Modernism of French Poetry. To those who would understand something of the strange movements of literature which have so disquieted many good people, here is a sympathetic but faithful dealing with two of the chief culprits, and a fine insight into French poetry. Two very practical essays follow on Religion and Social Discontent, and The Church and Politics. They are well worth reading. Another personal tribute follows to Baron Von Hügel and the series closes with a fine insight into Milton, entitled "How to Read Lysidas."

This volume, read faithfully (it is small enough to carry in one's coat pocket), would constitute the equivalent of a half-year in college. Its literary and humanistic interests and art are refreshing and stimulating. GEORGE F. FINNIE.

PASTORAL PROBLEMS. W. B. Riley. New York: Fleming H. Revell Company. 1936. Pp. 192. $1.50.

FEW ministers have had wider experience with pastoral problems than Doctor Riley, and few have met them more successfully If one may so speak, this volume brings the shavings from a master workman's bench. Each chapter is rich in its practical suggestiveness, and at the same time, illumined by flashes of fine humor. For liberal or conservative, the volume will have the same essential value: many hints as to how one may better meet his own pastoral problems.

It is to be regretted that a volume so excellent in its practical values is marred by an indefensible bibliolatry. The accrued results of biblical scholarship of the last fifty years are wasted on the author. Since his own seminary days, he has learned nothing and forgotten nothing about the Scriptures. WILLIAM R. MCNUTT.

MENTAL HEALING IN JUDAISM: ITS RELATIONSHIP TO CHRISTIAN SCIENCE AND PSYCHOANALYSIS. S. Felix Mendelsohn. Chicago: Jewish Gift Shop. 1936. Pp. 64. 50 cents.

HERE are six sermons delivered by Rabbi Mendelsohn during the autumn of 1935 in the Temple Beth Israel, Chicago. The need for such a volume seems urgent as it is reported that in the city of New York alone some 70,000 Jews have allied themselves with Christian Science (p. 45). Though not weighty in argument nor profound in thought, these sermons were probably helpful to the hearers. The author asserts that all the values in Christian Science were long ago taught by Hebrew writers, who on the other hand had avoided the dangers of this modern doctrine. Indeed, "no religious movement and no faith-healing cult has as yet enunciated any sound doctrine which had not already been enunciated by Judaism" (p. 59). Further Freud "who is considered the greatest psychiatrist of modern times and perhaps of all times" (p. 59), has derived his theories from Judaism.

I. G. MATTHEWS.

THE COMPREHENSIVE CONCORDANCE OF THE HOLY SCRIPTURES. Rev. J. B. R. Walker. New York: The Macmillan Company. 1936. Pp. v, 957. $3.00.

THIS concordance is based on the authorized version and claims to have 50,000 more references than in Cruden. It also states it is an "accurate text-finder." As such it may be worth while; beyond that it is useless. No important word in either Hebrew or Greek has been or can be translated always by the same English word. One illustration will suffice. Messiah is used thirty-nine times in the Hebrew Old Testament. This concordance gives but two quotations, probably the only times the Hebrew word has been transliterated. Ichabod? I. G. MATTHEWS.

Building a Christian Home. Martha Boone Leavell. Nashville: The Sunday School Board of the Southern Baptist Convention. 1936. Pp. 172. Cloth, 60 cents; paper, 40 cents.

This small volume was written to provide a manual for homemakers. On page nineteen the purpose of the book is said to be that of seeking "to know the will of God in the Christian family of today, and how best to bring about that will." The approach is from the adult point of view and the problem covered in eight chapters, with questions and bibliography. It is thoroughly outlined. The many references to the Bible for the solutions to problems in home-building may seem superficial to those readers who question the practice of looking to the Scripture for the solution of all modern problems. The author is governed by some assumptions that the reviewer would question. There is much of practical worth, however, in the eight chapters covered, the Christian attitude being given the major emphasis in the building of a truly Christian home. Randolph F. Johnson.

Opening Roads. Archibald Black. New York: The Macmillan Company. 1936. Pp. 163. $1.75.

A series of addresses, sometimes sermons, for young people. In number, they are forty-one. They are grouped as "Roads"; i. e., "Along the Ordinary Road," "The Road of Fancy," "Far-Away Roads," "Roads of Old," "On the Road with Jesus," and "The Roads of God." They are delightfully conceived and written with a delicate and understanding touch. Doctor Black is the well-known minister of the First Congregational Church, Montclair, N. J. His little messages constitute a fine pattern for those who would preach effectively to children and youth.

William R. McNutt.

Guiding Junior Boys and Girls in the Sunday School. Myrtle Owens Looney. Nashville: Broadman Press. 1936. Pp. 127. Cloth, 60 cents; paper, 40 cents.

This little book is one in a series which will comprise the Junior Specialization Unit in the Training Course for the Sunday School Workers offered by the Sunday School Board of the Southern Baptist Convention. While the book is written as a training course text-book for junior Sunday school workers, the instructor should utilize it in the same way that the author advises the junior teacher to use her quarterly; that is, be prepared "on all of the suggested points and some additional ones" but remember that the pupil comes first and not the contents of the text-book. Although the author's references to the use of the Bible indicate a lack of present-day biblical background, her method of approach to the pupil shows a thorough understanding of the junior. Harry L. Poe.

Evolution of Hindu Moral Ideals. Sir P. S. Sivaswamy Aiyer, K. C. S. I., C. I. E., LL. D. Calcutta: The Calcutta University. 1935. Pp. xxii, 242. 4s. 6d.

This volume forms the text of the lectures given under the Kamala Foundation of the Calcutta University. The author deals with the moral ideals of the Hindu people as reflected in sacred literature and social customs. As the title indicates he recognizes an evolutionary process, and that is by no means complete. As Hindu culture comes into contact with the various elements of modern scientific and educational life, further adaptations may be expected.

The author discusses with considerable care a number of concepts and institutions concerning which the Institutes of Manu and other Hindu law books have given instructions. He deals with Woman, Caste, Slavery, Law and Justice, Rights

and Duties of Rulers and Subjects and also the doctrine of *karma*. Although the orthodox view holds that the foundations of Hindu ethics rest upon revelation as found in the Vedas or Srutis, Sir Sivaswamy recognizes no finality about that revelation, but believes in a progressive rationalization and humanitarianism. The ethical goal is being gradually realized, and was not given perfectly at the beginning.

One chapter is devoted to a consideration of the charges against Hindu Ethics as made by Christian writers. The favorite method of reply here seems to be the *tu quo que* argument. In summary, the ethical doctrines peculiar to Hinduism are presented: (1) the doctrine of *karma;* (2) emphasis on self-discipline; (3) the doctrine of *ahimsa* or non-injury; (4) the duty of kindness to lower animals; (5) toleration toward other religions; (6) freedom of thought; (7) insistence on duties rather than rights; (8) the unity of *Atman* and *Brahman* as the origin of moral obligation; (9) a plurality of coordinated ends; and (10) relativity of capacity.

There is considerable valuable material collected here and the interpretation is often illuminating. On the other hand there is a tendency to idealize and sometimes to preach, both of which are detrimental to sound scholarship. Sometimes the author seems to have forgotten his Indian history, as e. g. when he says that Hinduism has never persecuted people for heretical opinions. There is still room for a thoroughly scientific work on Hindu Ethics. A. Stewart Woodburne.

Thus Religion Grows: the Story of Judaism. Morris Goldstein. New York: Longmans, Green and Co. 1936. Pp. xiii, 358. $3.00.

To provide a continuous account of the growth of the Jewish religion in a single volume was the purpose of this volume. This objective has been successfully accomplished. Here is the story of the religious life of a people who for 3,000 years have ever suffered, but have never failed in their testimony. Their possessions wiped out and their objectives thwarted, they have ever reappeared with challenging vigor and arresting ideals. Thus religion grows. It is an amazing story, well written, ever with good perspective, so that the reader never loses his sense of direction in the mist of detail.

A hundred pages are taken to sketch the religious development of the Hebrews down to the fall of the temple in the year 70 of our era. Here the author is a strange mixture of "orthodox" and "modern." Appreciative of the reconstruction of the literary sources, he, nevertheless, thinks of Moses as a monotheist and early Yahwism as freed from associations with a female deity.

The next hundred pages deal with the relation of Judaism with Christianity, Muhammadanism and Kairism, introduce us to the great teachers, their schools, the slow and fascinating growth of Mishnah, the completion of the Talmud, the organization of the Academy, bringing us down to the period of the Crusades. This period was no less important for the perpetuation of Judaism than the earlier and more creative millennium, the experiences of which have been canonized in the Hebrew Bible. Nor are the figures in these pages any less human and stirring than those of Moses and Isaiah.

From the days of the Crusades on, the tale of giants continues to the present. Disabilities of one type or another always dogged the steps of the Jew. But conflict within the group and oppression from without failed to quench his religious zeal. Ever and anon there appeared the enthusiast who was convinced that he was God's messiah. But more frequently there came on the scene the scholar who, in the midst of defeat and chaos, harked back to the foundations of religious life and called to the widening horizons.

What of the future? is the question that is faced in the closing pages.

This is a very stimulating study in the growth of religion, with a very wide range of information, always lively with the human touch. Theological movements that are very divergent have been presented without prejudice. It is a fine piece of work that deserves a very wide reading.

References in foot-notes for important statements would have greatly aided the layman. A few statements need correction. The "corroborated Bible traditions" of page 22 later were found not to be corroborated (cf. Religion and Life Autumn, 1936, p. 556). Are most of the Psalms attributed to David (67)? Certainly not in the Hebrew text. Ramadan is not a "summer month" (174). Every thirty-three years it runs the whole gamut of the seasons.

What of the future of Judaism? Or of religion? Such a survey of history, while it will forbid a shallow optimism, reveals such divine possibilities in the depths of human personality that no group should be discouraged.

I. G. Matthews.

Religion of Reason: Hermann Cohen's System of Religious Philosophy. Trude Weiss Rosmarin. New York: Bloch Publishing Co. 1936. Pp. xi, 195. $2.50.

Hermann Cohen, who taught in Marburg, Germany, from 1876 to 1912, was the founder of a Neo-Kantian school of philosophy. In this small volume the authoress "aims to present his religious-philosophical views, which are practically identical with his philosophy of Judaism" in a well-rounded whole. Cohen is said to have gone beyond Kant in the perfection of his critical methodology, in this respect that he applied the "Kantian principle of the factual-scientific basis of philosophy to ethics," and "based ethics on the logical science of jurisprudence," whereas Kant had separated morality from law (6, 7).

Thus, it is an attempt to pour Jewish ethics into the mold of Kantian philosophy. Indeed "Kant's categorical imperative . . . is in the blood of the Jew" (67). The basic principle is much like that of Philo, who found that his scriptures taught Platonism, and Maimonides, who found Aristotelianism in the same scriptures.

Naturally there are many fine things in the book. Pity is considered by Cohen as *the* distinctively human quality, and the *divine* element in man (p. 40). But they are scattered gems rather than a coherent philosophy. The author admits that the "discourses were complicated" and his "lectures were difficult to follow." This may account, at least in part, for the occasional strange use of English and the altogether too frequent lack of cogency in argumentation.

I. G. Matthews.

Bush Aglow: A Life of Dwight L. Moody. Richard Ellsworth Day. Philadelphia: The Judson Press. 1936. Pp. 333. $2.00.

This book is a blurred image, and is another of the fifty biographies of Moody which obscure him in inaccurate and offensive adulation. The chapter headings and descriptions follow the pattern of Bunyan's *Pilgrim's Progress*. Moody's grandmother is "a Puritan Mona Lisa"; his mother, "a Berkshire Madonna"; Mrs. Moody, "Christiana" who helps him to wield "Evangel's sword" and touches him with fire; and Moody is "Pilgrim" and "Apollos." At thirty-one Moody fell "into the Brea Pits of Scholastic Philosophy—a hot haste to explain what the Bible teaches before dyeing his soul with what it says." The author follows W. H. Daniels, whose book in 1875 gave currency to the inane stories which grieved

Moody: the story of Moody's first class on a log on the shore of Lake Michigan; another, of the Moody family and Mr. and Mrs. Ira Sankey waiting in a railway station for someone to give them money to go to England; and another of Moody peddling hymns among London publishers. There are other mis-statements which go to make this a book of Errors Abounding, namely, that Bible institutes are superior to colleges and seminaries, which are described as sterile; Lyman Abbott is a "repudiator" and George Adam Smith a stumbling-block; the Bible Institute is superior to the Northfield Schools. The author does not know that the Moody family protested against the spirit of the Institute and withdrew, and that Founder's Day has been celebrated in Chicago for years with the Moody family absent. This is a flippant book, inaccurate and unhistorical. It is an "irritating biography" as Doctor Day describes the work by Gamaliel Bradford. Here is another blurred image of a great soul.

ELMER W. POWELL.

STUDIES IN THE LIFE OF JESUS. Irwin Ross Beiler, James M. Thoburn Professor of Religion in Allegheny College. Nashville: Cokesbury Press. 1936. Pp. 319. $2.50.

THIS is intended as a text-book for the college undergraduate to "introduce him to the critical problems met in the study of Jesus" and to "orient him somewhat among some other issues that emerge with the attempt to make the Christ-spirit effective in our society." My absence of experience in teaching biblical literature in college perhaps precludes me from the right to an opinion, but I should think that a little more meat and less malted milk would be suited even to freshmen. This is probably just the book that the religious educationist will enthuse over. Perhaps that is why it did not attract me.

LIFE AT ITS BEST. Avery Albert Shaw. New York: Harper and Brothers. 1935. Pp. 109. $1.00.

THIS is a group of ten sermons by the President of Denison University, Granville, Ohio, who has held some of the most prominent pastorates within the Northern Baptist Convention—Brookline, Mass., Cleveland, Ohio, and Emmanuel, Brooklyn. The book takes its title from that of the sixth sermon with the text: "I beseech you therefore, brethren, . . to present your bodies a living sacrifice. . .", but all the sermons are of this inspirational-practical quality. The first, "A Rendezvous with Life," sets the standard in this excellent compilation.

AND THERE WERE SHEPHERDS. O. G. Herbrecht. New York: The Abingdon Press. 1936. Pp. 24. 25 cents.

THIS is a dramatic setting of Luke's Christmas story with the emphatic note placed upon social action as revealed in Reuben, a young shepherd lad, who, after visiting the manger, realizes that he must help in the building of a "world that must be new, not just different." For full and easy staging directions, simplicity of presentation as well as for the beauty of the old story interpreted for youth today, the reviewer recommends *And There Were Shepherds.*

THUNDER OVER JERUSALEM. Poems of Justice. Allen E. Cross. New York: Association Press. 1936. Pp. 64. $1.00.

IN spite of the author's comment in his Foreword, this volume is little more than ordinary verse made the vehicle of wild propaganda. The theme is a single sustained note, enhanced by only a few striking phrases.

GUIDING THE PRIMARY CHILD. Emma Pettey. Nashville: Broadman Press. 1936. Pp. 138. Cloth, 60 cents; paper, 40 cents.

THIS is a book for the help of the primary teacher. It is excellently written and observes the best thought in educational procedure. The title is significant: "Guiding" the Primary Child in the Sunday School. Education is guidance, and Christian education is guidance of the child through his world of wide experience toward a reliving of our Lord in himself, in other words, guidance into Jesus' kind of life. The book can be commended with enthusiasm.

HOW THE CHURCH BEGAN. Robert S. Chalmers. New York and Milwaukee: Morehouse Publishing Company. 1936. Pp. 244. Cloth, $1.35; paper, $1.10.

HERE we have a text-book for use in the church school, particularly of the Episcopal church. The study has to do with the Book of the Acts.

WITNESSING FOR CHRIST. Ethel Hudson Williams. Nashville: The Sunday School Board of the Southern Baptist Convention. 1936. Pp. 103. Cloth, 60 cents; paper, 40 cents.

THE title tells what is in the book, except that witnessing for Christ begins in Genesis. The aim of the book is laudable and its spirit commendable. The use made of the sacred Scriptures, however, passes comprehension.

BOOKS RECEIVED

THE LIVING BIBLE. William Clayton Bower. New York: Harper and Brothers. 1936. Pp. ix, 229. $2.00.

PAUL OF TAURSUS. H. F. B. Mackay. Milwaukee: Morehouse Publishing House. 1931. Pp. 279. Cloth, $1.50; paper, $1.00.

THE STRUCTURE OF RELIGIOUS EXPERIENCE. John Macmurray. New Haven: Yale University Press. 1936. Pp. xi, 77. $1.50.

LIVING RELIGIONS AND MODERN THOUGHT. Alban G. Widgery. New York: Round Table Press. 1936. Pp. ix, 306. $2.50.

THE MEDIEVAL MISSIONARY. James Thayer Addison. New York: International Missionary Council. 1936. Pp. xi, 176. Cloth, $2.00; paper, $1.25.

A HITTITE GLOSSARY. Edgar H. Sturtevant. Philadelphia: Linguistic Society of America. 1936. Pp. 192. $2.75.

THE CHURCH AND THE TWENTIETH CENTURY. G. L. H. Harvey (Editor). London and New York: The Macmillan Company. 1936. Pp. xviii, 448. $4.25.

JOHN WESLEY AND MODERN RELIGION. Umphrey Lee. Nashville: Cokesbury Press. 1936. Pp. xiii, 354. $2.50.

THE JEWS: RACE, NATION, OR RELIGION? Solomon Zeitlin. Philadelphia: Dropsie College. 1936. Pp. v, 41. 75 cents.

THE DESERT FATHERS. Helen Waddell. New York: Henry Holt and Company. 1936. Pp. xi, 297. $2.50.

BROTHERHOOD ECONOMICS. Toyohiko Kagawa. New York: Harper and Brothers. 1936. Pp. xi, 207. $1.50.

GUIDING THE LITTLE CHILD IN THE SUNDAY SCHOOL. Elizabeth Shields. Nashville: Broadman Press. 1936. Pp. 140. Cloth, 60 cents; paper, 40 cents.

THE LIFT OF A FAR VIEW. Albert William Beaven. Philadelphia: The Judson Press. 1936. Pp. xii, 162. $1.00.

JOHN DEFENDS THE GOSPEL. Ernest Cadman Colwell. Chicago: Willett, Clark and Company. 1936. Pp. 173. $1.50.

HIGHWAYS OF CHRISTIAN DOCTRINE. Shirley Jackson Case. Chicago: Willett, Clark and Company. 1936. Pp. vii, 201. $2.00.

PLAIN THOUGHTS ON WORSHIP. Edwin A. Goldsworthy. Chicago: Willett, Clark and Company. 1936. Pp. xii, 134. $1.50.

BISHOP BUTLER AND THE AGE OF REASON. Ernest Campbell Mossner. New York: The Macmillan Company. 1936. Pp. xv, 271. $2.50.

MOTIVE AND METHOD IN A CHRISTIAN ORDER. Sir Josiah Stamp. New York: Abingdon Press. 1936. Pp. 239. $2.00.

THE CHRISTIAN ANSWER TO THE PROBLEM OF EVIL. J. S. Whale. New York: Abingdon Press. 1936. Pp. 96. $1.00.

THE GOSPEL FROM THE MOUNTAINS, Twelve Sermons by Colorado Ministers. Philadelphia: The Judson Press. 1936. Pp. viii, 149. $1.00.

A FAITH FOR TODAY. Harris Franklin Rall. New York: The Abingdon Press. 1936. Pp. 284. $2.00.

THE SPIRIT OF MEDIÆVAL PHILOSOPHY. Etienne Gilson. New York: Charles Scribner's Sons. 1936. Pp. ix, 490. $3.50.

THE PROMISE OF AMERICAN POLITICS. T. V. Smith. Chicago: University of Chicago Press. 1936. Pp. xxix, 308. $2.50.

MY OWN LIFE OF CHRIST. Alice M. Brookman. Milwaukee: Morehouse Publishing House. 1936. Pp. 27. 45 cents.

THE PURPOSE OF GOD. W. R. Matthews. New York: Charles Scribner's Sons. 1936. Pp. xi, 182. $2.00.

THE INTERPRETATION OF HISTORY. Paul Tillich. New York: Charles Scribner's Sons. 1936. Pp. xii, 284. $2.50.

OUR FAITH. Emil Brunner. New York: Charles Scribner's Sons. Pp. x, 153. $1.75.

HE DWELT AMONG US. Ralph Connor. New York: Fleming H. Revell Company. 1936. Pp. 174. $1.50.

EUROPEAN MISSIONS IN TEXAS. John A. Held. Nashville: Broadman Press. 1936. Pp. 136. 50 cents.

PASCAL, THE LIFE OF GENIUS. Morris Bishop. New York: Reynal and Hitchcock, Inc. 1936. Pp. x, 398. $3.50.

FELLOWSHIP WITH THE FATHER. Elisabeth Hamill Davis. Grand Rapids: William B. Eerdman Publishing Company. 1936. Pp. 269. $1.50.

THE QUEST FOR HOLINESS. Adolph Koberle. Translated from the Third German Edition by John C. Mattes. New York: Harper and Brothers. 1936. Pp. xi, 268. $2.50.

ADULTS AND THE ART OF LEARNING. Matthew T. Andrews. Nashville: Broadman Press. 1936. Pp. 128. 50 cents.

THE GIST OF PHILOSOPHY. Louis Aaron Reitmeister. New York: Barrows Mussey. 1936. Pp. 256. $2.50.

THE EARLY DAYS OF CHRISTIAN SOCIALISM IN AMERICA. James Dombrowski. New York: Columbia University Press. 1936. Pp. viii, 208. $2.50.

REVELATION AND GOD: An Introduction to Christian Doctrine. Walter Thomas Conner. Nashville: Broadman Press. 1936. Pp. 354. $2.50.

ON GROWING OLD GRACEFULLY. Charles Courtenay. New York: The Macmillan Company. 1936. Pp. x, 235. $2.00.

THE VISION OF GOD AND THE SOCIAL ORDER. J. Earl Gilbreath. New York: Fleming H. Revell Company. 1936. Pp. 191. $1.50.

THE CHURCH OF TOMORROW. William Ward Watkin. New York: Harper and Brothers. 1936. Pp. xii, 194. $2.00.

NATIONAL AWAKENING. Samuel M. Shoemaker. New York: Harper and Brothers. 1936. Pp. 108. $1.00.

OUR TRANSLATED GOSPELS. Charles Cutler Torrey. New York: Harper and Brothers. 1936. Pp. lx, 172. $2.25.

MENNO SIMON'S LIFE AND WRITING. Harold S. Bender and John Horsch. Scottdale, Pennsylvania: Mennonite Publishing House. 1936. Pp. viii, 110. 60 cents.

THE REBIRTH OF A NATION, ZIONISM IN HISTORY AND PROPHECY. Jacob Gartenhaus. Nashville: Broadman Press. 1936. Pp. 131. Cloth, 75 cents; paper, 40 cents.

COOPERATIVE LIFE AND BUSINESS. Harriett Bunn and Elsie Mabie Falk. New York: Grosset and Dunlap. 1936. Pp. x, 148. $1.00.

ELEVEN AND ONE OTHER. Herbert Whiting Virgin. Nashville: Broadman Press. 1936. Pp. 155. $1.00.

FIGHTING ANGEL. Pearl S. Buck. New York: Reynal and Hitchcock. 1936. Pp. 302. $2.50.

PROGRAM OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. John A. Widstone. Salt Lake City: Department of Education, Church of Jesus Christ of Latter-Day Saints. 1936. Pp. 283.

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OLD HISTORIC CHURCHES OF AMERICA. Edward F. Rines. New York: The Macmillan Company. 1936. Pp. xii, 373. $6.00.

CITY MAN. Charles Hatch Sears. New York: Harper and Brothers. 1936. Pp. 248. $1.50.

THE DEVELOPMENT OF RELIGIOUS TOLERATION IN ENGLAND (1603-1640). W. K. Jordan. Cambridge: Harvard University Press. 1936. Pp. 542. $5.00.

CHRIST'S WAY AND THE WORLD'S IN CHURCH, STATE AND SOCIETY. Henry Smith Leiper. New York: Abingdon Press. 1936. Pp. 144. Cloth, 90 cents; paper, 65 cents.

THE METAPHYSICAL POETS. Helen C. White. New York: The Macmillan Company. Pp. ix, 444. $3.00.

PHILOSOPHY OF SANTAYANA. Irwin Edman, Editor. New York: Charles Scribner's Sons. 1936. Pp. lvi, 587. $2.50.

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THE EXPLANATION OF THE INNER WORLD. Anton T. Boisen. Chicago: Willett, Clark and Company. 1936. Pp. xi, 322. $3.50.

WINNING OTHERS TO CHRIST. Roland Q. Leavell. Nashville: Sunday School Board of the Southern Baptist Convention. 1936. Pp. 121. Cloth, 60 cents; paper, 40 cents.

ON THE CONTENTED LIFE. Edgar A. Singer, Jr. New York: Henry Holt and Company. 1936. Pp. 271. $2.50.

NEW LIGHT ON DELINQUENCY AND ITS TREATMENT. William Healy and Augusta F. Bronner. New Haven: Yale University Press. 1936. Pp. vii, 226. $2.00.

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PSYCHOLOGY OF ABNORMAL PEOPLE. John J. B. Morgan. New York: Longmans, Green and Company. 1936. Pp. vii, 605. $3.25.

FIFTH AVENUE SERMONS. John Sutherland Bonnell. New York: Harper and Brothers. 1936. Pp. x, 229. $1.50.

THE GOSPEL OF KARAHISSAR. Volume I, History and Text. Ernest Cadman Colwell. Chicago: University of Chicago Press. 1936. Pp. xv, 268. $10.00.

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HOME LIFE IN THE BIBLE. Emma Williams Gill. Nashville: Broadman Press. 1936. Pp. 189. $1.25.